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ગુજરાત સંરોધન મંડળનું રૈમાસિક



Journal
OF THE
Gujarat Research Society

Vol. VI

January 1944

No. 1

CONTENTS

	PAGE
NOTES :—	1
ARTICLES :—	
LITERARY SOURCES FOR THE STUDY OF SVETAMBARA JAINA ICONOGRAPHY	S. C. Upadhyaya 6
SOURCES OF THE MIR'AT-I-SIVANDARI	M. A. Chaghatai 15
FOLK-SONGS OF SOUTHERN GUJARAT—RAIN SONGS (MEVLO)	B. L. Desai 22
ACHARYA VALLABHAI HARIDATT : A GUJARATI SCHOLAR AND ANTIQUARIAN	28
ગુજરાતના સીમાપ્રદેશોનું લાખીમાપન (Linguistic Survey of the Borderlands of Gujarat)	શ્રી. એન. દવે 32
દક્ષિણ ગુજરાતનાં પુરાતન સ્થળો (Ancient Towns of Southern Gujarat) મણિભાઈ દિવેઠા	37
REVIEWS :—	50
ACKNOWLEDGMENTS :—	55

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Journal
OF THE
Gujarat Research Society

Vol. VI

April 1944

No. 2

CONTENTS

UNIVERSITY OF GUJARAT SPECIAL NUMBER

NOTES:—

PAGE
57

ARTICLES:—

A UNIVERSITY FOR GUJARAT	The Hon'ble Mr. Justice H. V. Divatia	59
A UNIVERSITY FOR GUJARAT	Sir Chimansal H. Setalvad	60
UNIVERSITY FOR GUJARAT: A CRYING NEED	Diwan Bahadur K. M. Jhaveri	61
A UNIVERSITY FOR GUJARAT	Lady Vidyagauri R. Nilkanth	62
A UNIVERSITY FOR GUJARAT	Seth Kasturbhai Lalbhai	64
A UNIVERSITY FOR GUJARAT: ITS REQUIREMENTS	K. M. Munshi	67
A UNIVERSITY FOR GUJARAT	P. G. Shah	69
MEDICAL EDUCATION	Dr. B. B. Yodh	76
A UNIVERSITY FOR GUJARAT AND ITS POLICY	Rao Bahadur P. C. Divanji	82
GUJARAT UNIVERSITY	K. S. Vakil	86
UNIVERSITIES IN GUJARAT	A. K. Trivedi	88
THE UNIVERSITY OF AHMEDABAD—AN OUTLINE SCHEME	C. N. Vakil	93
ગુજરાત યુનિવર્સિટી (Gujarat University)	શ્રીમતિ દંસાહણી મહેતા	101
ગુજરાત યુનિવર્સિટી (Gujarat University)	રોડ અય્યતથાબ હરગોળનાદાસ	103

REVIEWS:—

105

ACKNOWLEDGMENTS:—

108

ANNUAL REPORT ETC.:—

109

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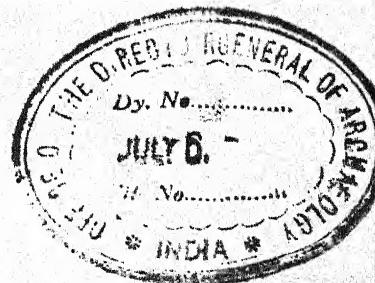
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Journal OF THE **Gujarat Research Society**

Vol. VI

July 1944

No. 3

CONTENTS

	PAGE
NOTES :—	113
ARTICLES :—	
IRRIGATION IN GUJARAT RAO BAHADUR T. C. KANTAWALA	115
MARRIAGE SONGS OF KATHIAWAR J. K. MEGHANI	127
WHY AN ORNITHOLOGICAL SURVEY OF GUJARAT? . . . SALIM ALI	138
THE MARINE FISHERIES OF THE SACHIN STATE . . . DR. S. T. MOSES	144
A NOTE ON KUTRIKAPANA . . . PROF. BHOGILAL SANDESARA	151
પુરાણિયાક્ષેત્રનો એક ગુજરાતી પ્રચારસી સ્વ. વિજયશંકર ગૌરીશંકર એઝાઓ	
દુંગારાંકર ડૉ. શાહી	155
ફરી રાંદલ વિશે	159
REVIEWS :—	161
ACKNOWLEDGMENTS :—	164
LIST OF MEMBERS ETC. :—	166

THE GUJARAT RESEARCH SOCIETY
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Journal
OF THE
Gujarat Research Society

Vol. VI

October 1944

No. 4

CONTENTS

PAGE

NOTES 171

ARTICLES :—

RACIAL AFFILIATION OF THE BHILS OF GUJARAT : OF THE PANCH-MAHAL AND THE RAJPIPLA STATE	D. N. MAJUMDAR	172
LINGUISTIC SURVEY OF THE BORDERLANDS OF GUJARAT : FIELD-WORK II	DR. T. N. DAVE	187
MARRIAGE-SONGS OF KATHIAWAD-II	J. K. MEGHANI	197
ગુજરાત અને આસ્સીરિયા—પ્રાચીન સંબંધો ઉપર નવીન પ્રકાશ (Gujarat and Assyria—New light on its Ancient Relations)	અમૃત વ. પેટ્રા	204

ACKNOWLEDGMENTS 213

INDEX 214

ACKNOWLEDGMENT : The Gujarat Research Society is grateful to the Sheth Lalji Dayal Trust for a substantial contribution towards the cost of the publication of this Journal.

THE GUJARAT RESEARCH SOCIETY

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214.

JOURNAL
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Vol. VI

JANUARY 1944

No. 1

NOTES

Second Gujarat Anthropological Expedition :

The first investigation about the Bhils of the Panchmahals was conducted in December, 1941, the results of which were published in the Journal of the Society for October, 1942. A serious doubt was raised as to whether these Bhils were indigenous, as the anthropometric measurements and blood group tests suggested a closer connection with the Indo-Aryan races. A second investigation was therefore conducted in December, 1943 by our Vice-President Mr. P. G. Shah again with the help of Dr. D. N. Majumdar of the Anthropological Department of Lucknow University. He has extensive experience of such work and has himself handled 6,000 aboriginal people all over India, and was recently entrusted by the Government of India with a survey of the aboriginal tribes in the United Provinces. With the close co-operation of the Rajpipla State authorities, especially of Khan Bahadur P. D. Kothawalla the Dewan Saheb, the Chief Forest Officer, and the State Archaeologist, it was possible to measure and take blood group tests of 300 more Bhils and Dhankas in the forest areas of the State. The specimens of the Bhils obtained in the Mäl-Samot plateau of the Sātpura hills did not prove to be as fair as reported but the results of the investigation after they are tabulated, scrutinised, and checked are expected to lead to important discoveries. A post-graduate student is being appointed as a scholar for the study of the aboriginal tribes of Gujarat, and the Society expects to make further progress in this branch of research.

* * * *

Linguistic Study of the Borderlands :

Dr. Dave's work, which was reported on in the last issue of this Journal and explained in this issue is being further extended. His visit to the borderlands on the frontiers of the Radhanpur State during December, 1943 was facilitated by the hearty co-operation of the Dewan Saheb Khan Bahadur Kadri. The results are expected to be interesting, covering as they do the survey of the cultural contacts between Cutch, Sind and Marwar and several new dialects have been discovered.

* * * *

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J. G. R. S.

Intelligence Tests for Gujarati Children :

The work of the Intelligence Tests for Gujarati speaking children is proceeding under the able guidance of Mr. J. H. Trivedi, Principal, Bhatia High School, Bombay and Mr. M. P. Vaidya, Principal, Gurukul High School, Ghatkopar. The tests have been tentatively approved and about 300 children have been examined since October, 1943, when the work was begun. The object of the research is to standardise a set of standard tests in Gujarati somewhat on the lines of the standardisation that has been made for Marathi, Hindi, and Bengali languages, and to determine as to what extent Gujarati children differ—if at all—in mental efficiency from other children. The research is expected to last for about a year during which period it is expected that more than a thousand children will be tested.

* * * *

The 15th Gujarati Literary Conference :

The session of this conference held at Baroda during the last week of December, 1943 was an event of great importance in the cultural life of the province.

During the forty-two years of the existence of the literary conference, it is the first time that the sessions was presided over by a lady. The veteran social worker, Lady Vidyagauri R. Nilkanth, B.A., M.B.E., the gifted and accomplished widow of the late Sir Ramanbhai Nilkanth who himself had presided at one of the previous conferences, made an ideal President, dignified, efficient and courteous. In her Presidential address, she emphatically and eloquently pleaded for the establishment of a separate University for Gujarat. At a time when the questions of separate Universities for Sind and Maharashtra are being examined by Government and when war profits have made money easy, the subject has attracted notice not a moment too soon. While other provinces have been already favoured with more than one University—the United Provinces having as many as five, the claim of Gujarat for a separate University needs no special pleading. If the scope of the new University is not restricted by undue pressure on the claims of Gujarati as the vehicle of instruction, there is every possibility of the proposal meeting an early realisation. Now that the President of the Parishad holds office for two years, let us hope that Lady Nilkanth succeeds in seeing that the establishment of the new University is not unduly delayed.

The success of the sessions was mainly due to the efficiency of the management by the Reception Committee supported by all the available resources of the Baroda State authorities. The Dewan Saheb Sir V. T. Krishnamachari, who was present both during the opening and closing sittings, expressed sympathy with the proposals regarding the Gujarat University, and Premanand Literary Research Institute. It is hoped that proper advantage will be taken by the Parishad authorities of these auspicious beginnings. Petty bickerings and discontent can seldom be avoided when huge crowds have to

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CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

be managed, but on the whole the sessions passed off quietly, and a distinguished Bengali Professor, who was present, was observed to remark that such a large gathering in Calcutta would not have remained so quiet and disciplined.

The exhibition of paintings by Gujarati artists, specially organised on this occasion, gave abundant evidence of the vigour and life in the artistic culture of the province since the 10th century. The addresses of the sectional presidents for Literature, Mr. G. G. Joshi ; for Art, Mr. Kanu Desai and for Science, Mr. B. K. Patwa, as well as a few of the essays read out, were of a high order. Mr. Patwa, the retired headmaster of a high school, gave a succinct account of the contribution of various writers in the field of scientific literature in Gujarat, and made nine concrete suggestions for further development of such literature. His proposal for giving effect to such of these suggestions as were feasible was not accepted by the executive committee, even though the declared policy of the Parishad as stated in Presidential addresses is to take effective steps for the development of scientific literature in Gujarati to facilitate education through the mother-tongue. The waywardness of the authorities who rejected these proposals cannot be excused ; perhaps we may exclaim with Newton—"Diamond ! Diamond ! thou dost not know what thou hast done !"

* * * *

Diwan Bahadur Krishnalal M. Jhaveri, M.A., LL.B. :

This veteran scholar, judge, and social worker completed his seventy-fifth year on the first day Posh Vad of the year 2000 of Vikram era, which day coincided with 11th January, 1944 on the English calendar. The Gujarat Research Society held an extraordinary meeting on that date to congratulate him on this occasion, when an opportunity was taken to confer on him the highest honour open to this Society viz. its honorary membership. The Diwan Bahadur who retired as the Chief Judge of the Small Causes Court after having also adorned the Bench of the High Court, has been devoting himself entirely to the cause of cultural progress of Gujarat. His work on the Syndicate of the Senate of the University of Bombay, as the President of the Forbes Gujarati Sabha, Chairman of the trustees of the Prince of Wales Museum, and Chairman of Board of several trusts, is all well-known. But his contribution to the research activities in the province has not been adequately appreciated. He is an eminent Persian scholar and as Professor of Persian in the Elphinstone College in the early nineties he published books on "Sadi and Hafez", "Mehsini", "Haidar Ali", "Persian Prosody", etc. On behalf of the Forbes Gujarati Sabha, he has published at the cost of about Rs. 10,000, an erudite edition of all the important copper plates and inscriptions pertaining to Gujarat, while his book on "Imperial Firman" editing several grants sanctioned by the Moghul emperors Akbar and Shah Jahan to the founders of the Vaishnava temples in Nathdwara is an example of his sound scholarship, and deep legal acumen.

In appreciation of his such services towards higher learning and research, the Society celebrated the seventy-fifth birthday of Diwan Bahadur K. M. Jhaveri, when the Hon'ble Mr. Justice H. V. Divatia presided. Among the members who were present at the function were Sir Purshotamdas Thakurdas, Sir M. B. Nanavati, Sir C. B. Mehta, Mr. B. J. Wadia, Mr. P. G. Shah, Mr. K. M. Munshi, Prof. C. N. Vakil, Mrs. Hansa Mehta, Madame Sophia Wadia, Raj Mitra B. D. Amin, Mr. B. N. Karanjia, Mr. Fazal Rahimtoola and various others.

In his opening remarks Mr. P. G. Shah mentioned the various attainments of Dewan Bahadur Jhaveri and stated how he was the most suitable person to be elected the first honorary member of the Society on account of his signal services to the cause of higher learning and research in Gujarat. He then mentioned how the distinguished guest of the evening had given help in framing the constitution of the Society and had come forward with his unstinted advice on all occasions when there were difficulties e.g. those connected with the unveiling ceremony of the statue of the great archaeologist, Dr. Bhagwanlal Indraji.

Mr. Shah then mentioned some of the activities of the Society, which required the help and guidance from persons of the eminence and experience of Dewan Bahadur. The Society concerned itself not only with the past history and archaeology of the country, but took up the study of modern subjects like Anthropology, Nutritional Survey, Linguistic Survey, Psychological tests, Economic Survey, some of which were not provided for by the University and so required large funds. He hoped that the acquisition of the new honorary member will help in the solution of the financial and other difficulties of the Society.

The President the Hon'ble H. V. Divatia in offering to the distinguished guests the congratulations of the Society on his having completed his 75th year on that date wished him to complete a century of useful life, full of health and vigour. In electing him as the honorary member of the Society, it was the Society that was being honoured and not the Society that was honouring him. He hoped that this Society will now occupy his attention to a greater extent than in the past and will thus obtain the benefit of his mature judgment and advice.

Dewan Bahadur Jhaveri in replying thanked the Society and the members for their congratulations on his having completed 75 years. He declared that he will bear with pleasure and affection the additional burden thrown upon him by his being elected an Honorary Member of this Society.

* * * *

ગુજરાતી લેખો :

આ તૈમાસિકના અધિપતિએને ધ્રુવો અસ્સંતોષ રહે છે કે ગુજરાતી ભાષામાં વધારે લેખો આપી શકાતા નથી. આંતરાયાતીય અને પરદેશીય વિદ્યાનેના સહકારને માટે અંગ્રેજીમાં લખાણ આવશ્યક છે. પરંતુ તેથી વધારે તો ગુજરાતી ભાષાની સમૃદ્ધિ માટે સંશોધનાત્મક લેખો ગુજરાતીમાં જ લખવાની જરૂર છે, આથીજ અને ભાષામાં લખવાની ઝૂટ બધા લેખકને

આપવામાં આવે છે. નવા વાર્ષિક મંડળનું પ્રતીક ગુજરાતના પ્રસિદ્ધ ચિત્રકાર શ્રી. રવિશંકર રાવળના હરતે યોજવામાં આવ્યું છે, તેમાં પણ ગુજરાતી અક્ષરો ઉપર મૂકવામાં આવ્યા છે તે આજ દર્શિત્રે. અગ્રથના લેખા જે અંગેઝમાં છપાય છે તેને અતુવાદરપે અથવા તો સ્વતંત્ર પરિકાફે છપાય છે અને તે પ્રથા ચાહું જ રહેશે.

સંશોધનના ઉતોળન માટે દર વર્ષે એક ચંદ્રક એનાયત કરવાની યોજના ઉપર વિચાર કરવામાં આવે છે, મંડળના તૈમાસિકમાં આવતા સધળા લેખામાંથી સર્વથી ઉત્તમ લેખ માટે દર વર્ષે એક ચંદ્રક તે લેખના વેખને અર્પણ કરવામાં આવશે. આ માટેની પસંદગીમાં ગુજરાતી કે અંગેઝ ભાષામાં લખાયેલા નિર્ણયોગયાં ડ્રાઇપિણ પ્રકારનો લેટ ગણવામાં નહીં આવે, પરંતુ ડેવળ સંશોધનની દર્શિત્રે જ નિર્ણય કરવામાં આવશે. ગુજરાતી ભાષામાં લખનાર સંશોધકાને આથી વધારે સગવડ મળશે અને આશા રાખવામાં આવે છે કે, આ સગવડનો લાલ ધણું વિદ્ધાનો ઉત્પાદનો. સંશોધનાત્મક લેખા સામાન્ય રીતે સાત થી દસ પાના કરતાં વધું ના હોથ એ દર્શિ છે.

A NEW SLOGAN—ONE PER CENT. FOR RESEARCH

Prof. A. V. Hill, F.R.S., Nobel Laureate, in his recent broadcast talk on "Give the Scientist Your Mite" said, *inter alia*, the following :—

"Your annual budget, now I am told, is 600 crores of rupees ; 1 per cent. of that is 6 crores. My scientific friends in India would be very happy if they could look forward to anything like that. The Industrial Research Associations in England spent in 1938 about half a million pounds—a very small fraction of 1 per cent. of the annual value of British industrial production. One per cent. really is not very much. Let us aim at giving 1 per cent. of our national budget, 1 per cent. of the value of our industrial and agricultural production, 1 per cent. of the cost of our food, our transport, our houses, our water, our coal, our raw materials, even our broadcasting, to research—and in 10 years we shall find we are getting back not 1 per cent. but 10 or 20 or 40 or 200 per cent. in dividends."

LITERARY SOURCES FOR THE STUDY OF ŚVETĀMBARA JAINA ICONOGRAPHY *

(1) SANSKRIT AND PRAKRIT, AND (2) SECONDARY

By

S. C. UPADHYAYA, M.A., LL.B.,
CURATOR, VICTORIA & ALBERT MUSEUM, BYCULLA, BOMBAY.

An attempt is made here to take a survey of the extant literature on Śvetāmbara Jaina Iconography available in Gujarat and outside and then point out the extent of its importance for a study of that subject. A resumé is then given of the researches, done in this field, by scholars from Gujarat and other provinces.

I will first deal with the source books of the first category.

Though the subject of the essay is Śvetāmbara Jaina Iconography it will be useful to give a very brief account of the most important among the Digambara authorities. *Ādipurāṇa* and *Uttarapurāṇa* give only the names, colours and cognizances of the Tīrthamkaraś. While Vasunandi's *Pratiṣṭhāsāra* and Āśādhara's *Pratiṣṭhākalpa* give details of the names, physical features, symbols, weapons and characteristic seats (Vāhana) of Yakṣas, Yakṣinīś and other Jaina deities. In his work, 'Tiruparuttikunram and its Temples,' Mr. Ramchandran has utilized two palm-leaf manuscripts for describing the characteristics of the Yakṣas and Yakṣinīś. The information quoted by him, from these manuscripts, is useful for a comparative study of the Yakṣas and Yakṣinīś between Digambara authorities.

I shall now give a short chronological, descriptive and critical account of the works which deal with Śvetāmbara Jaina iconography, either wholly or partly.

Out of the forty-five Śvetāmbara Āgamas, the *Aupapātika Sūtra* enumerates the Marks of Excellence (Atiśaya) possessed by Mahāvīra; Abhayadeva Sūri the commentator of this Sūtra, explains in details these Marks. *Jīvājīvabhigama Sūtra* describes the structures that form the background and the sides (Parikara) of the images of the Tīrthamkaraś. Works like *Ācārāṅga*, *Sūtrakṛtāṅga*, *Bhagavalī*, *Jñātādharmakathā*, *Rājapraśnīya*, *Kalpasūtra*, *Āvaśyakaśūtraniryukti* and commentaries on the same, give evidence of the prevalence and practice of the worship of Tīrthamkaraś' images.

Later Śvetāmbara texts¹ refer to the existence of works all of which are named *Pratiṣṭhākalpa*; nothing is known about the contents of all these

* This forms a part of the introduction to my thesis on Jaina Iconography—mainly the Śvetambara s.c.u.

1. *Āchāradinakara* Vol. II p. 150; *Pratiṣṭhākalpa*, p. 47.

works except that they refer to the existence of the Jaina idols and their worship. The earliest of these by Bhadrabāhu, is said to be made up of extracts from an old text named *Vidyāpravādapūrva*; another such collection is said to have been preserved by Jagachchandra Sūri; then, Haribhadra, Hemachandra, Śyāmāchārya and Guṇaratna are also said to have composed works of the same name; so also Āryanandi, Kṣapakanandi, Indranandi and Vajraswāmī are each said to have written a work called *Pratisthāyukti* which also are unpublished.

Pādaliptāchārya's *Nirvāṇakalika*,² claimed to have been written about 56-59 B.C. describes the colours and cognizances of the Tīrthaṅkaras; besides, it gives the names, physical features, symbols, weapons and characteristic seats (Vāhana) of the Yakṣas and Yakṣinīs, Vidyādevīs, Grahas, Lokapālas and other Jaina deities. If this work was really written about 56-59 B.C. the details given therein would be naturally traceable in the numerous sculptures of the period which are surviving to-day. On the contrary, on all the archæological finds of this period as also of later periods till the beginning of the Post-Gupta age, these details are not to be found. However, it is an important Jaina text; it contains a mine of information. In fact, one should say that it has been followed very largely by almost all later Jaina texts which deal with Jaina iconography.

Bappabhaṭṭi (birth A.D. 744, death A.D. 839) wrote a book of laudatory verses called *Chaturvimśatikā*.³ Another work of the same type called *Stutichaturvimśatikā*⁴ was written by Śobhanamuni sometime during the 10th century A.D. Both these are encomiums eulogizing the Omniscience, Omnipotence and other attributes of the Tīrthaṅkaras. Incidentally, these books contain material regarding the colours and cognizances of the Tīrthaṅkaras, as also the names, symbols, weapons and characteristic seats of some Jaina deities.

Nemicandra's *Pravachanasāroddhāra*⁵ (circa. 1073—1085 A.D.) gives details of the colours and cognizances of the Tīrthaṅkaras, besides enumerating the names of the Yakṣas and Yakṣinīs. Siddhasena Sādhāraṇa's *Ekavimśatisthāna Prakarana*⁶ (circa. 1067 A.D.) also contains information of a similar character.

Hemachandra's *Trisaṭiśalākāpuruṣacharita*,⁷ written during A.D. 1160—1173, describes the colours and cognizances of the Tīrthaṅkaras, as also the names, physical features, symbols, weapons and characteristic seats of the Yakṣas and Yakṣinīs. His another work called *Abhidhānachintāmaṇi* also contains information regarding the colours and cognizances of the Tīrthaṅ-

2. *Nirvāṇakalikā*, p. 16.

3. *Chaturvimśatikā*, pp. 4, 5, 42.

4. *Stutichaturvimśtikā*, pp. 34-35, 39. As regards the date we know that Dhanapāla the brother of Śobhana, wrote his *Pāṭīlachchhināmālā* about A.D. 973.

5. *Pravachanasāroddhāra*, Vol. II, Introduction, pp. 2-3.

6. *Ekavimśatiprakarana*, Introduction, p. 10.

7. *Trisaṭiśalākāpuruṣacharita*, 10th Parva, *Praśasti*.

karas ; it enumerates the names of the Tīrthānkaras of the past and of those who are expected by the Jaina scriptures to be born in the future ; it also gives the names of the Yakṣas and Yakṣinīs. The iconographic information given in *Triṣaṣṭiśalākāpuruṣacharita* is much the same as that given in *Nirvāṇakalikā*, though there are slight variations in details. Siddhasena's commentary⁸ (about A.D. 1192) on *Pravachansāroddhāra* contains iconographic material regarding the Tīrthānkaras, Yakṣas and Yakṣinīs ; to a large extent this also resembles that given in *Nirvāṇakalikā*.

In his *Vāstusāra*⁹ Pheru Thakkura (about A.D. 1316) gives iconometric details of seated and standing images of the Tīrthānkaras, as also detailed measurements of the figures that accompany the idol of any of the Tīrthānkaras. This is the only text known to us which gives detailed measurements of the Jaina deities.

Vardhamāna Śūri's *Āchāradinakara*¹⁰ (about A.D. 1412) describes the colours and cognizances of the Tīrthānkaras, as also the names, physical features, symbols, weapons and characteristic seats of the Yakṣas, Yakṣinīs, Vidyādevīs, Grahas, Lokapālas and other deities. The iconographic data in this book considerably resembles that given in *Nirvāṇakalikā*. Of course, there are minor variants, for instance, in the enumeration of the number of hands, symbols, weapons and characteristic seats of the Yakṣas, Yakṣinīs and other deities. This is the only book found by me wherein iconographic data about the Lokāntika, Surāsurendra Devas and Devīs and other minor Jaina deities are to be found.

Meruvijaya Gaṇi's *Chaturvimśati-Jinānanda-Stuti*¹¹ (about A.D. 1625) is a work of the type of *Chaturvimśatikā* and *Stutichaturvimśatikā* referred to above ; the iconographic information therein also resembles that given in these two books.

In Vāchaka Sakalachandra Gaṇi's *Pratiṣṭhākalpa*¹² (about A.D. 1603) there are verses addressed to minor Jaina deities. Details regarding the installation of the images of the Tīrthānkaras are given in this book ; these details considerably resemble those given in *Nirvāṇakalikā* and *Āchāradinakara*, though there are variations.

Recently written commentary¹³ by Muni Chaturvijaya, on *Ekavimśatisthāna Prakarana* (published in A.D. 1924) gives iconographic information about the Tīrthānkaras, Yakṣas, Yakṣinīs and Vidyādevīs. This book may

8. See note 5, Text with Commentary, Vol. II, p. 448.

9. *Vāstusāra*, Introduction, p. 10. 10. *Āchāradinakara*, Praśasti.

11. *Chaturvimśati-Jinānanda-Stuti*, Introduction, pp. 23, 49.

12. Desai, *A Short History of Jaina Literature* (Gujarati) p. 585 ; *Pratiṣṭhākalpa*, Gujarati Translation, p. 47.

13. See note 6 Introduction, p. 2.

be said to be almost entirely following *Nirvāṇakalikā*, though the author has not acknowledged the indebtedness.

(2) Secondly : It is now proposed to give information about works known to me in languages other than Sanskrit and Prakrit ; and mention their importance and the extent of my indebtedness to the authors and or editors of these works in my study of the subject. All these works are written by well-known scholars after a study of materials literary and archæological. Besides, I will refer to a number of articles on one or more aspects of the subject-matter of study with relevant information concerning them with a view to give the reader an up-to-date perspective of studies in Jaina iconography as undertaken by modern scholars.

Banerji's (R.D.) article on 'New Brahmi Inscriptions and Inscribed images of the Scythian Period' (*Epigraphia Indica Vol X*) deals with inscriptions on the pedestals of Jaina images in the Lucknow Museum. The plates illustrating this article are useful for a study of the development of Jaina Iconography during the Kushan Period. The plates of images of Tirthamkaras show their attitude of contemplation (*Dhyānamudrā*) in sitting (*Pūrṇapadmāsana*) and standing (*Kāyotsarga*) positions. The head furnishes us with material for the central mark in the forehead (*Uṣṇā*) and the knob on the head (*Uṣṇīṣa*). Besides, in his 'Note on Maungya Tungya Caves' (*Annual Report of Archaeological Survey of India, 1921*), he describes some Jaina images of the Tirthamkaras such as Pārvīvanātha and others of early Mediaeval period.

Dr. Bhandarkar (D. R.) in his article 'Jaina Iconography' (*Annual Report of the Archaeological Survey of India, 1905*) has identified a sculptured panel at Kumbhārī, depicting a scene from one of the past lives of the Twentieth Jaina Tirthamkara. Besides, he has given some information regarding the Iconography of the images of the Tirthamkaras, such as cognizances, the trees under which they obtained Omniscience and their physical colours.

Dr. Bhattacharya (B. B.) in his article 'Jaina Iconography' (*Muni Ātmānanda Janma Śatābdi Smāraka Grantha, 1935*) gives an outline of Jaina Iconography by referring to the Tirthamkaras, their Yakṣas, Yakṣinīs, Vidyā-devīs, Grahas, Lokapālas and minor deities. These points, if studied as a whole, would give a general idea of the Jaina Pantheon and of the Iconography of the Jaina Gods and Goddesses.

Then Prof. Bhattacharya (B. C.) in his article 'the Goddess of Learning in Jainism' (*The Malaviya Commemoration Volume, 1932*) describes the Iconography of each of the sixteen Goddesses with the help of Jaina texts like *Nirvāṇakalikā* and Āchāradinakara. He has put forth a theory that Sarasvatī is the presiding deity of this group of Jaina Goddesses. This theory has not got support of any Jaina text ; and the traditions preserved amongst the present day Order of the Jaina Āchāryas do not support it. He has identified some stone images in Rajputana. The identifications made by Prof.

Bhattacharya have helped me in my study of the iconography of the Vidyā-devīs. His work titled 'Jaina Iconography' (1939) is the first comprehensive study of the subject, in the English language, written with the help of Jaina texts and sculptures. He refers to manuscripts of works named Vāstusāra by Maṇḍana, Bimba-Parimāṇa by Vidyādhara, Rājaprāsāda by Jinaprabha, as also well-known printed works like Acāradinakara and Nirvāṇakalikā. He deals with the Iconography of the Tīrthamkaras, Yakṣas, Yakṣinīs, Vidyā-devīs, Grahas, Lokapālas and minor deities like Kṣetrapāla, Gaṇeśa and others. The work is illustrated with photographs of Jaina material from Mahet, Deogarh, Rohtak, Nimthur, Gandawal, Pullu, Khandagiri Caves and from the museums at Lucknow, Fyzabad, Calcutta, Nagpur and Mathura. I am indebted to Prof. Bhattacharya for the identifications of the Jaina icons at the places mentioned above.

In his Paintings of the Kalpa Sūtra (1932) Prof. Brown (W. N.) discusses the subject-matter of each important painting after identifying the figures therein. These paintings supply us a lot of useful material for the study of Jaina Iconography during the Mediæval period. In his '*Story of Kālaka*' (1933) Prof. Brown describes the Iconography of the Tīrthamkaras, some Yakṣas and Yakṣinīs and some deities like Indra, Naigameśa and others. In his article '*Jaina Paintings of the Western India School*' (*Journal Indian Art and Letters*, 1929) Prof. Brown deals with the Iconography of the Tīrthamkaras as found in the miniature paintings in the manuscripts found in Jaina Libraries (Bhaṇḍāras) of Western India; he also deals with the images of the Tīrthamkaras found in modern Jaina temples and points out in what manner and to what extent many of them lack in merits from the point of artistic portraiture. This work along with the former has helped me to understand how Jaina miniature paintings supply materials for the study of Jaina Iconography.

Dr. Buhler (G) in his article 'Jaina Inscriptions from Mathura' (*Epigraphia Indica*, 1892-94) describes figures of Tīrthamkaras as found on Jaina Votive Tablets (*Āyāgapatṭas*). He also identifies the figures of Pārvanātha and Naigameśa in these panels of the Pre-Kushan period. These plates and the notes give us some idea of the growth of Jaina Iconography in Upper India during the Pre-Kushan period.

In his appendix to the edition (1903) of the translation of Buhler's article '*Indian Sect of the Jainas*' Burgess (J) gives a list of the names and cognizances of the Tīrthamkaras, their Yakṣas and Yakṣinīs. Besides, his article 'Digambara Iconography' (*Indian Antiquary* 1903) gives us information in a tabulated form about the Iconography of the Tīrthamkaras, Yakṣas and Yakṣinīs from the Digambara point of view.

Rao Bahadur Chanda's (R. P.) 'Notes on Jaina Remains at Rajgir' (*Annual Report of the Archaeological Survey of India*, 1925-26), describes the images at Rajgir. He illustrates his article with photographs which help us to know something about the Jaina art that flourished in the neighbour-

hood of Rajgir during the Mediæval period. In another article 'Śvetāmbara and Digambara Images of the Jainas' in the same report he discusses the differences between the Śvetāmbara and Digambara images of the Tīrthamkaras. This article has helped me in my study of the Sectarian Distinction in Images of the Jaina Tīrthamkaras.

Dr. Coomaraswamy (A. K.) in his article 'Notes on Jaina Art (the Journal of Indian Art and Industries, 1914) identifies and describes paintings in manuscripts of the Kalpasūtra. This article gives information regarding the names, colour and cognizances of Jaina Tīrthamkaras as found in Jaina manuscripts of the Mediæval period. His '*Catalogue of Indian Collections in the Museum of Fine Arts*', Boston, (1924) describes Jaina Paintings in manuscripts of the Kalpa Sūtra. Therein he deals with the Iconography of the Tīrthamkaras, some Yakṣas, Yakṣinīs and deities like Indra, Naigameśa and others. He also describes paintings of the five main incidents (Panchakalyāṇaka) in the life of each of the Tīrthamkaras ; besides, he identifies and describes the incidents that happened in the life of Pārvanātha such as his advice to Kamaṭha and the hardships from which he was saved by the serpent-king Dharanendra and his consorts. Besides, in his 'History of the fine Arts in India and Indonesia' (1937), Dr. Coomaraswamy deals with Jaina Sculptures of the Pre-Kushan and Kushan periods. He has shown how Jaina art flourished during the period in North India. I am considerably indebted to Dr. Coomaraswamy's writings ; his valuable descriptions and identifications of Jaina paintings have helped me a great deal in my study of the development of Jaina painting and its iconographic aspects during the Pre-Kushan and later periods.

Pandita Jaina's (B.D.) text and translation of Vāstusāra by Pheru Thakkura (1936) has done unique service to the scholars inasmuch as he makes a critical study of Pheru's material and he gives comparative data from all important Jaina authorities on the Iconography of the Tīrthamkaras, Yakṣas, Yakṣinīs, Vidyādevīs, Grahas and Lokapālas. The second chapter of this work is useful for a study of Jaina iconometry ; and Pandita Jaina has added to the utility of this material by giving valuable information on Jaina iconometry (from other works studied by him) which information is not given by any modern writers on Jaina Iconography. I have availed myself of the labours of Pandita Jaina, in my study of the subject. The important thing in this book is that the work quotes not only the Śvetāmbara writers but Digambara writers also. This adds to the value of the work. And the writer gives citations from different authorities, giving iconographic data. Citations from original authorities for all this material are given by Pandit Jaina but as specific references are not given by him to these citations I have added the same in my abovementioned study. Besides, there are several drawings and plates which immensely help us in studying Jaina temple architecture and Jaina Iconography. Altogether I am deeply indebted to Pandit Jaina for freely using his material and learning in my study of Śvetāmbara Jaina Iconography.

Mr. Jaini (J. L.) in his 'Outlines of Jainism' (1916) deals with the philosophy and ethics of Jainism ; besides he gives in a tabulated form the iconographic details of the images of the Tirthanikaras and the names of their Yakṣas and Yakṣinīs, giving thereby only a general idea of the subject.

Muni Jayanta Vijaya in his Gujarātī book named Ābu, (1933) identifies sculptured panels in the Delwārā temples known as Vimalavasahi and Luṇavasahi, these panels depict important incidents in the lives of Ādinātha, Suvratanātha and Neminātha. He identifies several images of the twenty-four Tirthanikaras of the Present era, Vihamāna and Śāsvata Tirthanikaras, Yakṣas, and Yakṣinīs. Besides, he has identified several images of Jaina Āchāryas, devoted Jaina Śravakas and their relatives in these temples. This is another author to whom I feel very much indebted in my study of the subject. I have freely used this valuable information in my abovementioned work. It has helped me a great deal in studying the development of Jaina plastic art and its iconographic aspects during the Mediaeval period in Gujarat.

In her article on 'Jaina Iconography' (Indian Antiquary, 1927) Miss Johnson (H) gives iconographic information about the Tirthanikaras, Yakṣas and Yakṣinīs as found in works of Hemachandra, though she does not expressly say so. In her English translation (1939) of the first book of the *Trisaṭīśalākāpuruṣacharita*, Miss Johnson has given the iconographic details of the images of Ādinātha, his Yakṣa Gomukha and Yakṣinī Chakrēsvāri.

In his critical editions of (1) the *Chaturvimśatikā* by Bappabhaṭṭi, (2) *Stutichaturvimśatikā* by Śobhana Muni and (3) *Chaturvimśati-Jinānandastuti* by Meruvijaya (1926-27), Prof. Kapadia (H. R.) makes a comparative study of parallel material from other authorities like Nirvāṇakalikā and Āchāradinakara by giving various references. I have utilized the iconographic data in these books, and Prof. Kapadia's labours on the same in my study of the Iconography of the Yakṣinīs and Vidyādevīs. The laudatory verses in these three books supply valuable information as regards the Vāhanas and the characteristic weapons of the abovementioned Jaina deities.

In his '*Jaina-Chitra-Kalpadruma*' (1936) Mr. Nawab (S. M.) independently describes Mediaeval Jaina miniature paintings of Gujarat as also a few sculptures which depict important incidents in the lives of the Tirthanikaras such as Ādinātha, Śāntinātha, Neminātha, Pārvanātha and Mahāvīra. Besides, he also describes several paintings and images of deities like Kapardi, Sarasvatī and Lakṣmī. Though this author does not quote from old Jaina texts, the material supplied by him from paintings has been found useful by me in that it helps us to know about the Iconography of these deities. In his another work named *Māhāprabhavika Navasmarāṇa* (1939), Mr. Nawab gives line-drawings of Jaina deities showing their physical features, symbols, characteristic seats and weapons ; in a way this book is val-

able for a concrete understanding of different types of seats and weapons mentioned in Jaina texts. And, in his latest Gujarātī work named '*Bhārata-nā-Jaina Tirtho*' (1942) he describes Jaina sculptures at Mathura, Rajgir, Piṇḍvārā, Pālitānā, Pāṭan, Junāgaḍh and other places. Though he reproduces illustrations from his previous publications he also gives many other photographs; this publication is intended to cover in a single volume vast material for a study of Jaina Iconography from Jaina plastic art since the Pre-Kushan period. The notes on these plates are useful for an understanding of the sculptures. All these three works have to an extent benefited me in my study of Jaina paintings and sculptures.

Ramchandran's (T. N.) '*Tiruparruttikunram and its Temples*' (1934) is very useful for the study of Digambara Jaina Iconography. It describes in details Jaina paintings on the walls of the temples at Tiruparruttikunaram. He refers to Hemachandra's *Abhidhānachintāmaṇi* and *Triṣaṇiśalākāpuruṣa-charita*, while giving details about the Tīrtharīkharas and the other Śalākā-purusas.

Dr. Sankalia (H. D.) in his article 'Jaina Iconography' ('New Indian Antiquary, 1939') gives useful information about the iconography of the Jaina Tīrtharīkharas and their attendant Yakṣas and Yakṣinīs. In his another article titled 'Jaina Yakṣas and Yakṣinīs' (Bulletin of the Deccan College Research Institute, 1940) Dr. Sankalia identifies images of Yakṣas and Yakṣinīs in the Prince of Wales Museum, which he illustrates; he also gives photographs of some images of Yakṣas and Yakṣinīs at Deogarh. And he supplements his information by a tabulated statement of the iconographic information about Yakṣas and Yakṣinīs collected by him together with the information that is given by Dr. Burgess, referred to above. Then, in his article 'Jaina Images from Mahudi' (in the same Bulletin, 1940) Dr. Sankalia identifies images of the Jaina Tīrtharīkharas and describes in detail the various parts that go to make the appendages (Parikara) of those images. All this material has helped me in my study of the Iconography of the Jaina Yakṣas and Yakṣinīs.

In a book named '*Jainism in North India*' (1932) Mr. Shah (C. J.) deals with the historical background of Jainism from 800 B.C. to 526 A.D. He has published some photographs of (1) sculptured panels and images from Mathura, Barabar, Khandgiri and Udayagiri, and (2) some paintings from palm leaf manuscripts of the Kalpasūtra. This book helps us to understand the historical, cultural and social background of the North India Jaina art of that period.

Mr. Shah (U. P.) in his article 'Iconography of the Jaina Goddess Ambikā' (Journal of the University of Bombay 1940), describes in detail the images of Ambikā identified by him. He has given a tabulated statement of his findings regarding the variations of Ambikā images with reference to her hands, symbols, weapons and characteristic seat and other features. In another article titled 'Iconography of the Jaina Goddess Sarasvatī'

(Journal of the University of Bombay 1941), Mr. Shah similarly describes images and paintings of Sarasvatī as seen by him ; and he gives a tabulated statement of his findings. I am much indebted to Mr. Shah in regard to the Iconography of both these Goddesses. Mr. Shah is the only writer who has described these two deities exhaustively ; hence his studies are very valuable.

Smith (V. A.) in his excellent pioneer work named '*Jaina Stupa and Other Antiquities at Mathura*' (1901) describes sculptured panels and images excavated from the Kankāli Tilā site and from the vicinity of Mathura. This is the first fundamental work on Jaina antiquities written directly from archaeological material. Like other workers in the field, I am immensely indebted to Vincent Smith ; without this work it would be very difficult for any one to understand the development of Jaina plastic Art and Iconography during the Pre-Kushan and later periods in North India. No other writer on Jaina Iconography has tried to study this material as a whole and so comprehensively. Other writers like Banerji, Buhler, Chanda and Vogel have touched one or another aspect of the subject from the vast material supplied by Smith.

In a work titled '*Silparatnākara*' (1939) Somapurā (N. M.) describes the iconography of the Tīrthamkaras, Yakṣas, Yakṣinīs and other Jaina deities. This work deals mainly with Jaina temple architecture, it gives useful information regarding minute details of the temple structure with the help of material available in important works on the subject such as Aparājita, Kṣīrārnava, Sūtrasamṭāna, Dīpārnava, Vṛksārnava, Vāstumanjari Prāśadamaṇḍana and Rūpamaṇḍana. The utility of this book is increased by the large number of drawings and plates.

Mrs. Stevenson's (S) '*Heart of Jainism*' (1915) is meant to give a critical exposition of the tenets of Jainism. But the descriptions of the lives of the Tīrthamkaras given by her help us in understanding the paintings, depicting incidents in manuscripts of the Kalpa Sūtra and other secular works. And there is a tabulated statement of the iconographic details of the images of the Tīrthamkaras giving names of the respective Yakṣas and Yakṣinīs.

In his '*Catalogue of the exhibits in the Archaeological Museum, at Mathura*' (1910) Dr. Vogel illustrates some Jaina images and describes, in short, the Jaina images exhibited there, dating from the Kushan period to mediaeval times. This is the first systematic catalogue on Jaina sculptures : it is useful for a study of the development of Jaina plastic Art in Upper India from the Kushan period to Mediaeval times. This is the only book which enumerates 'the marks of excellence' as found on the soles, palms and chests of the images of the Tīrthamkaras. This work admirably complements Smith's ; both these works put together will give admirable instruction, training and discipline to any student of Jaina Iconography.¹⁴

14. I am highly indebted to Dr. N. A. Toothi, B.A., D.Phil. for his very valuable suggestions and guidance in studying these literary sources, s.c.u,

SOURCES OF THE MIR'ĀT-I-SIKANDĀRĪ¹

By

M. A. CHAGHATAI

The *Mir'āt-i-Sikandari* by Shaikh Sikandar, son of Muhammad alias Manjhu, son of Akbar, is regarded as a complete and authentic history of the Gujarat Sultanate (A.D. 1403-1572). He composed it in A.H. 1020² (A.D. 1611) and it deals with events up to the A.H. 1001³ when the dethroned Sultan Muzaffar III ended his chequered career by committing suicide in the town of Dhamraka⁴ (Kathiawar). It cannot, however, claim to be a contemporaneous record of the Gujarat Sultanate.

Shaikh Sikandar was born in A.H. 961/A.D. 1553 in the year of the death of Sultan Mahmud III⁵. He was by origin a Gujarati. He composed the *Mir'āt-i-Sikandāri* while he was in the service of Emperor Jahangir⁶. His father Manjhu was the officer in charge of the library of Humāyūn,⁷ which presumably contained almost all the then extant books on Gujarat history, composed by various authors in the respective reigns of Sultans of Gujarat. These books must have afforded him ample facility in his compilation of the

¹ The *Mir'āt-i-Sikandāri* (MS.) has been published twice before. The first attempt was made at Bombay in A.H. 1246/A.D. 1831 under the patronage of General John Malcolm by Captain Jarvis, and it was transcribed by Mirza Shirazi. Later on the exact copy of the same was lithographed at Bombay in A.H. 1308/A.D. 1890 on a very inferior type of paper. At present both these editions are out of print and are not procurable. It was translated in full by Fazlullah Lutfullah Faridi in the nineties of the last century¹ and Sir Edward Clive Bayley also translated it but only dealing with the events up to 1553, i.e. the reign of Mahmūd III.

² According to the *Mir'āt-i-Ahmadi*, completed in A.H. 1174, the *Mir'āt-i-Sikandāri* was composed forty years after the destruction of the Gujarat monarchy, i.e. in A.H. 1020 (A.D. 1611). Though this information is not easily available from the *Mir'āt-i-Sikandāri* yet in one place in the course of the account of Malik Muhammad Ikhtiyar the author says, "From the date of his martyrdom A.H. 915 (A.D. 1509) up to now, A.H. 1020 (A.D. 1611) one hundred and five years have passed, still men continue to believe in him." This incident can lead us to believe that during this year the author was busy at his work and completed it. In the printed edition (p. 129) the year 1020 is wrongly printed as 1027. (Vide the MS. of the *MS.* in the Royal Asiatic Society Bengal, Calcutta. No. 195, transcribed in A.H. 1038 folio 92.).

³ MS. (printed edition of 1890), p. 384.

⁴ *Ibid.*, p. 381. The printed edition bears Dhamr and one MS. of the same referred to here clearly mentions Dhamraka.

⁵ *Ibid.*, p. 292.

⁶ *Memoirs of Jahangir* (tran.) by Rogers and Beveridge, London. 1909. Vol. I. p. 427.

⁷ MS. pp. 274, 312.

Mir'āt-i-Sikandarī. Some of them are mentioned in the introduction of the *Mir'āt-i-Sikandarī* and some of them are quoted in its text. But unfortunately to-day most of them are not available. An effort has, however, been made to describe the sources of the *Mir'āt-i-Sikandarī*. And Shaikh Sikandar, regarding his own effort free of any tinge of partiality, speaks of others thus :—“It is clear that they all treat of events in a spirit of partiality towards the kings they speak of, and are not worthy, therefore of implicit reliance.”⁸

The manuscript⁹ of the *Mir'āt-i-Sikandarī* dated A.H. 1023 (A.D. 1614) already brought to light tells us in its introduction that the following three books on Gujarat were already existing :—

1. The *Tārikh-i-Āhmad Shāhi*, in verse by Hulvī Shirāzī dealing with the period of Sultān Āhmad Shāh I. (A.H. 813-846/A.D. 1411-1442).

2. The *Tārikh-i-Mahmūd Shāhi* by a certain scholar containing the account from Muzaaffar Shāh I to Mahmūd Begadah (A.H. 862-917/A.D. 1458-1511).

3. The *Tārikh-i-Bahādur Shāhi*, dealing with the Sultanate of Gujarat up to the days of Sultān Bahādur Shāh (A.H. 943/A.D. 1537).

In addition to the above noted three histories, the introduction¹⁰ of the printed edition of the *Mir'āt-i-Sikandarī* and some of its MSS. contain the following two more names :—

4. The *Tārikh-i-Muzaffar Shāhi* by one of the worthies dealing with the period of Sultān Muzaffar I (A.H. 810-813/A.D. 1407-1410).

5. The *Tārikh-i-Muzaffar Shāhi* by one Mulla about the period of Sultān Muzaffar II, son of Mahmūd Begadah.¹¹

These sources of the *Mir'āt-i-Sikandarī* are briefly described below :—

(a) The *Tārikh-i-Āhmad Shāhi* in verse by Hulvī Shirzi has been quoted in the *Mir'āt-i-Sikandarī* by Shaikh Sikandar in one or two places. One of its long poem appertaining to the foundation and construction of the

⁸ *Ibid.*, pp. 2-3.

⁹ CHAGHATAI, M. A. ‘A Manuscript of the *Mir'āt-i-Sikandarī*’, *Bulletin, DCRI*, Poona, Vol. IV, No. 2, pp. 127-134.

This MS. of the MS. in the Bharat Itihas Samshodak Mandal, Poona, is dated A.H. 1023/A.D. 1614. It bears an autograph of Nawab ‘Itimadu’d-Dowla, the father of Nurjahan, which shows that the MS. was presented to him by the author Shaikh Sikandar himself. But there is another MS. of the same in the Bibliothèque Nationale, Paris (Blochet i. 624), which is dated A.H. 1022/A.D. 1613. *Vide Persian Literature—a Bibliographical Survey* by C. A. Storey, London, 1939, p. 728.

¹⁰ MS. pp. 2-3 and the MS. of the MS. (RASB) *op. cit.* ff. 1-2.

¹¹ There are two general histories of Muslim India of the contemporaneous nature with MS. viz., the *Tabaqāt-i-Akbar* of Bakhshi Nizamu’d-Din Ahmad written at the court of Akbar and the *Gulzar-i-Ibrahimi* of Muhammad Qasim Firishta compiled at the behest of Sultan Ibrahim Adil Shah of Bijapur. In dealing with Gujarat they contain almost identical chapters being based on similar sources described here. Such as :—the *Tabaqāt-i-Mahmūd Shāhi*, *Maāthir Mahmūd Shāhi*, *Tārikh-i-Muzaffar Shāhi* and *Bahādur Shāhi*. *Tabaqāt*, Vol. I, p. 3 and *Firishta* (Bombay), Vol. I, p. 4. The latter also refers to the MS. in his history.

Ahmadabad City by Sultān Āhmad I, is given¹² in the very beginning and the same has been repeated in the *Mir'āt-i-Āhmadi*.¹³

(b) The *Tārikh-i-Mahmūd Shāhi*, which is also named as the *Tabaqāt-i-Mahmūd Shāhi* or *Maāthir-i-Mahmūd Shāhi*. There is one MS. in the British Museum,¹⁴ which is entered under the histories of Gujarat as *Tārikh-i-Mahmūd Shāhi*. According to Rieu its author appears to have lived at the court of Mahmūd Shāh and he was born on the 18th of Rajab of the year in which his father followed Sultān Alau'd-Dīn Bahmanī in an expedition against the fortress of Mudgal (i.e. A.H. 847/A.D. 1443). The work is a chronicle recording year by year the events of Gujarat and, more briefly those of the neighbouring kingdoms. It embraces the history of the Gujarat Sultanate from the beginning up to A.H. 889 i.e. up to the half of the reign of Mahmūd Begadah. Rieu suggests as a probability that the present work is identical with a history of Gujarat entitled *Maāthir-i-Mahmūd Shāhi*, also called *Tārikh-i-Mahmūd Shāhi*, the author of which was Mullā Abdul Karīm Hamdānī who had long been attached to Khwājā Mahmūd Gawan.¹⁵

Rieu has also suggested that the *Tabaqāt-i-Mahmūd Shāhi* is perhaps only a different title of an unnamed work on general history by Faizulla Zainu'l-Abidin, the son of Husain Ziāī, known as Sadar-i-Jahān, a fragmentary manuscript of which is preserved in the British Museum.¹⁶ The author of that work incidentally refers to the reigning sovereign as Mahmūd Shāh son of Ahmad Shāh (863-917 A.H.). Dr. A. B. M. HABIBULLAH asserts¹⁷ that 'this identification though plausible enough, does not seem to be beyond doubt for a Paris manuscript of the same work, as noticed by Rieu himself bears the title *Tārikh-i-Sadar-i-Jahān*',¹⁸ which is the name of an entirely different work extensively quoted by Firishta¹⁹ as well as a later writer Sarup Chand in his work the *Sahīhu'l-Akhbār*.²⁰ Firishta has first referred to this work in the course of the account of Sultān Ghiāthu'd-Dīn Tughluq as the work of Sadar Jahān *Gujarati*, and the same has been repeated by Sarup Chand, therefore the suggestion of Rieu is plausible enough to be believed to the extent that Sadar Jahān belonged to Gujarat where he composed a general history of India during the reign of Mahmūd Shāh. It is sufficient to add here that in Gujarat apart from so many provincial historical works other general histories were also attempted following the line of *Tabaqāt-i-Nāsīrī* and other important works.

(c) The *Tārikh-i-Muzaffar Shāhi* requires a more detailed account, as it has been totally ignored in the manuscript of the *Mir'āt-i-Sikandarī* re-

¹² MS. p. 23.

¹³ *Mir'āt-i-Āhmadi*, (Baroda ed.), Vol. II, p. 3.

¹⁴ Rieu, *Catalogue of Persian MSS.*, British Museum, Vol. III, pp. 966-67.

¹⁵ Firishta, Vol. I, p. 694.

¹⁶ Rieu, *op. cit.*, Vol. I, p. 86.

¹⁷ Habibullah, Dr. A. M. B. 'Undiscovered Pre-Mughal Source Books', *Proceedings of the Indian Congress*, Calcutta, 1939, pp. 858-72.

¹⁸ Rieu, *op. cit.*, Vol. III, p. 1099.

¹⁹ Firishta, Vol. I, p. 235.

²⁰ Elliot-Dawson, Vol. VI, p. 572 and Vol. VIII, p. 314.

ferred to above whereas the printed edition of the same and some of its MSS. mention in its introduction not only one but also two *Muzaffar Shāhīs* among its authorities.²¹ There is one manuscript in the British Museum²² entered as *Tārikh-i-Muzaffar Shāhi*. Another similar MS. is also found in the Bhulanath Library at Ahmedabad.²³ This small history deals only with the conquest of Mandu (Malwa) in A.H. 924 (A.D. 1518) by Sultān Muzaffar II, who set out on the 4th of Zul-Qa'da 923 A.H. against Medni Ray. It concludes with the banquet offered to him by Mahmūd Khalji, in the capital, generously restored by Muzaffar to the former on 15th Safar, 924 A.H. (26th Feb. 1518). This brief account was composed by poet Qānī.²⁴ The Persian text, having an ornate style mixed with prose and poetry, seems to have contained more literary value than history and it does not anywhere bear its name as *Muzaffar Shahi*, except in its colophon perhaps by the scribe. The author has expressed his motive in its preface to describe the *Fath-i-Qola-i-Shādiabād* (The Conquest of the Fort of Shadiabad-Mandu). The printed edition of the *Mir'āt-i-Sikandarī* quotes the *Tarikh-i-Bahadī Shahī*²⁵ for this very particular incident of the reign of Muzaffar II, while the MS. of the *Mir'āt-i-Sikandarī* in the Bengal Asiatic Society, Calcutta bears the mention of one *Muzaffar Shahi*.²⁶ Besides, the *Mir'āt-i-Ahmadi*, being a much later compilation, also cites one *Muzaffar Shahi*.²⁷ In short, in these circumstances we gather that at least one compilation under the name of *Tarikh-i-Muzaffar Shahi* existed which has been utilised by the later writers. It is either the same that of poet Qānī, dealing mainly with the conquest of Mandu by Muzaffar II, one of the incidents of his reign or it is some other work which comprehensively deals with the whole range of the reign of Muzaffar Shah II including this incident too. This latter has not reached us.

²¹ Some of the MSS. of the *Mir'āt-i-Sikandarī*, also bear the same five books in their introduction as found in the introduction of the printed edition *Vide supra* foot note 2. But the writer had the opportunity to consult three MSS. of the same in the Oriental library of Nawab Salar Jang Bahadur, Hyderabad, Deccan. They are entered in the list as Nos. 4043, 4044 and 4252. The last one's first two leaves are missing. The introduction of the others mentions only three books on Gujarat as that of the MS. referred to here foot note 9. The MSS. of the Salar Jang Library are dated A.H. 1043, c. 1100 and 1120 respectively.

²² Ricu, *op. cit.* Add. 26.279. It is dated A.H. 1223/A.D. 1808.

²³ The MS. at Ahmedabad is dated A.H. 1222/A.D. 1807. The same text being based on Ahmedabad MS. has already been published by the Vernacular Society, Ahmedabad in 1942 with its Gujarati version. It has been reviewed by the writer in the Bulletin of the Deccan College Research Institute, Poona, Vol. IV, pp. 399-401.

²⁴ *Tuhfatul-Kirām*, Bombay, Vol. II, p. 236. *Subh-i-Gulsham* p. 339; *Sham'āt-i-Anjuman*, p. 389. According to these authorities there was one Qānī, whose full name was Mir Sayyid Ali of Kashan, who immediately afterwards returned to Isfahan.

²⁵ MS. p. 147.

²⁶ RASB, MS. *op. cit.* ff. 108-9.

²⁷ *Mir'āt-i-Ahmadi*, Vol. I, p. 54.

(d) The *Tārikh-i-Bahādur Shāhi* was composed during the reign of Sultān Bahādur Shāh (A.D. 1526-1537) as an up to date history of Gujarat. It has been fully utilised by Shaikh Sikandar in his *Mir'āt-i-Sikandarī* as he invariably quotes from it but does not disclose its author's name. He asserts, however, that its author was the grand son of Muḥafiz Khān, one of the nobles of Mahmūd Begadah,²⁸ but Hājjīu'd-Dabīr informs us in his *Zafaru'l-Wālih* that Husām Khān was its author, therefore, he sometimes calls it the *Tabaqāt-i-Husām Khāni* or *Tabaqāt-i-Bahādur Shāhi*²⁹ instead of *Tārikh-i-Bahādur Shāhi*. Husām Khān actively participated in the events of Gujarat history.³⁰

(e) The *Tārikh-i-Sallātin-i-Gujarat* (from A.H. 813 to 961) of Sayyid Mahmūd, son of Munawwaru'l-Mulk, a small manuscript of twenty one folios belongs to the Bodleian Library, Oxford.³¹ Shaikh Sikandar has often quoted in his *Mir'āt-i-Sikandarī* some incidents on the authority of Sayyid Jalal Munawwaru'l-Mulk and of his son Sayyid Mahmud as well,³² especially the aftermath of the conquest of Mandu in A.H. 924 (A.D. 1518) and the description of Champaner when it was conquered by Humayun in A.H. 941 (A.D. 1550) and those incidents which he has recorded on the authority of his son Sayyid Mahmūd such as the birth of a child Lutfullah to Malik Allah-diya in the reign of Muzaffar II and the anecdote about Dāryā Khān in the reign of Mahmūd³³ III. From these clear references it could easily be inferred that Sayyid Mahmūd might have jotted down some of his recollections which are being preserved in the form of a manuscript at Oxford in the Bodleian Library. Though the author of the *Mir'āt-i-Sikandarī* mentions both the father and son as his authorities yet he does not clearly mention in so many words that such a compilation was ever made by any one of them.

(f) The *Tuhfatu's-Sāddāt* by Ārām Kashmūrī, written for Sayyid Mubārak Bukhārī (d. Ramazan 27th 965 A.H./13th June, 1558 A.D.). This work was extensively used by Shaikh Sikandar in his *Mir'āt-i-Sikandarī*³⁴ but he has referred to it only once by name in describing the course of the events when Sayyid Mubārak was appointed against Dāryā Khān and 'Alam Khān who later on went over to Sher Shāh Sur. Shaikh Sikandar had this only source for this very incident, as he himself was only born in the year of the death of Sultān Mahmūd III, i.e. A.H. 961³⁵ (A.D. 1553). But Hājjīu'd-Dabīr evidently possessed a copy as he frequently quotes from it.³⁶ Aram Kashmiri in some cases had based his information on the authority of the *Bahādur Shāhi* of Husam Khān, as Hajjiu'd-Dabir has asserted.³⁷ The

²⁸ MS. p. 98.

²⁹ Hajjiu'd-Dabir, *Zafaru'l-Wālih* (*Arabic History of Gujarat*), ed. by Sir E. Denison Ross, pp. 5, 22.

³⁰ *Ibid.*, (Introduction), Vol. III, p. xxix.

³¹ Ethé, Catalogue, Bodleian Library, Oxford, p. 144. Item 271; v. ii. 1441.

³² MS. pp. 150, 169, 170, 251.

³³ *Ibid.*, pp. 121, 213. ³⁴ *Ibid.*, p. 292.

³⁵ *Ibid.*, p. 292.

³⁶ Hajjiu'd-Dabir, pp. 113, 192, 320-23. ³⁷ *Ibid.*, p. 323.

correct date of the accession of Mahmūd III (A.H. 943) is only available from the work of Arām Kashmīrī as quoted by Hajjiu'd-Dabir. This important work on Indian history the only contemporary record of the period of Sultān Mahmūd Shāh III of Gujarat is lost. It goes down to A.H. 965 (A.D. 1557) when Sayyid Mubārak, for whom it was composed, died.³⁸

Keeping in view the above brief account of historical works on Gujarat history, we are encouraged to add here that as compared with the other provinces of India more books on Gujarat were written in the past. Almost every Sultān of Gujarat, who ruled for some definite period had got a historian to independently describe the events of his reign. Though most of their works do not exist to-day yet they have already been fully utilised by the late comers like Shaikh Sikandar and Hajjiu'd-Dabir in their works respectively. The list of all these works on Gujarat history is given below in their chronological order :—

1. C. A.H. 846 *Tārikh-i-Āhmad Shāhi* by Hulvi Shirazi.
2. C. A.H. 917 *Tārikh-i-Mahmūd Shāhi*, or
Tabqāt-i-Mahmūd Shāhi, or
Maāthir-i-Mahmūd Shāhi, or
Tārikh-i-Sadr-i-Jahān.
3. A.H. 924 *Tārikh-i-Muzaffar Shāhi* by Qanii', or
Fath-i-Mandu.
4. C. A.H. 943 *Tārikh-i-Bahādur Shāhi* by Husam Khan, or
Tabqāt-i-Husam Khani, or
Tabqāt-i-Bahādur Shāhi.
5. C. A.H. 961 *Tārikh-i-Salatin-i-Gujarat* by Mahmūd b. Sayyid Jalal.
6. C. A.H. 965 *Tuhfatuss-Sadat* by Aram Kashmīrī.
7. C. A.H. 998 *Tārikh-i-Gujarat* by Mir Abu Turab Wali.³⁹
8. C. A.H. 1002 *Tabaqāt-Akbari* by Bakhshi Nizamu'd-Din Ahmad
(one chapter on Gujarat).
9. A.H. 1014 *Zafarul-Walih* (*Arabic History of Gujarat*).⁴⁰

³⁸ *Ibid.*, p. 343.

³⁹⁻⁴⁰ Two more histories on Gujarat which are also contemporaneous with the MS. have been published. They are :—

(a) The *Tārikhi-Gujarat*, by Mir Abu Turab Wali (d. 1003 A.H./1594 A.D.) Abu Turab's narrative covers the period from A.H. 940/A.D. 1532 when Humayun quarrelled with Sultan Bahadur (1532-37) down to the year A.H. 992/1584. There was one Shah Abu Turab at the Gujarat court in A.H. 938 when Shah Tahir Dakhni came there (MS. pp. 223, 384). After which he appears in the days of Humayun. No work comes to our rescue to afford us some external evidence that he really wrote a small history on Gujarat (ed. by Sir E. Denison Ross, Calcutta, 1909) under the Mughals from the days of Humayun, except that he frequently speaks of himself as *Faqir-humble*, some of the incidents of his career which are also corroborated by other sources. After the Fall of the Gujarat Sultanate, Mir Turab was in the service of I'timād Khān (*Tabaqat-i-Akbari*, Vol. III, p. 504, 557-66). He was sent

10. A.H. 1020 *Mir'āt-i-Sikandarī* by Shaikh Sikandar.
11. C. A.H. 1023 *Gulzar-i-Ibrahimi* of Muhammad Qasim Firishta (one Chapter on Gujarat).

From the above account, concerning the *Mir'āt-i-Sikandari* which is the only available comprehensive history about the Sultanate of Gujarat, it is obvious that its printed edition as well as its MSS. containing several variations demand the publication of its critical edition which the writer has already undertaken.

to Mekkah by Akbar as a *Mir-i-Haji*—chief of the pilgrims' caravan and on his return he brought with him a stone bearing the foot impression of the Prophet—*Qadm-i-Rasul* (pp. 95-97). He was later on made an *Amin* (judge) of Ahmedabad (*Ain-i-Akbari* (Trans.) Vol. I, pp. 569-71).

(b) *Zafaru'l Walih bi Muzaaffar wa Alihi* (*Arabic History of Gujarat*), by Abdullah, son of 'Omar al-Asafi al-Makki Ulugh Khani alias Hajjiu'l-Dabir. This important work has been edited and published by Sir E. Denison Ross in three volumes, London, 1910-28. He has also written a very useful introduction to this work. Hajjiu'd-Dabir's father Siraju'd-Din 'Omar was born in Pattan in the beginning of the sixteenth century. The author was born in Makka in A.D. 1540, and came to India. He has quoted the *Mir'āt-i-Sikandarī* as one of his principal authorities and mostly based his work on the *Tabaqāt-i-Husam Khani* and *Tuhfatu's-Sadat* of Aram Kashmiri. He has also utilised seventy seven books mostly in Arabic by non-Indian authors. It can confidently be asserted that this is the only comprehensive history of India in the Arabic language. It deals with the events from the beginning of the Muslim Rule in India up to the year A.H. 1014 in which Akbar died. He has quoted one *Tārikhu'l-Ajam*, pp. 159-163 written by a Persian in Akbar's reign, which according to Sir E. Denison Ross may be the *Burhanu'l-Maāthir*, v. iii. p. civ.

FOLK-SONGS OF SOUTHERN GUJARAT—RAIN SONGS (MEVLO)

By

B. L. DESAI, M.Sc.

[The culture of a country is manifested in its folk literature, and in an agricultural community all events connected with crops provide occasions for the evolution of folk poetry. In a country whose agricultural prosperity depends upon the rainfalls, and where rain is so uncertain, rain songs are of special importance.—EDITORS.]

'Mevlo' comes from the word '*Mehulo*' meaning rain. The Sanskrit word being Megha rain cloud. To 'take out a Mevlo' means to take out a procession in order that rain god may be appeased to send showers. When rain fails to appear in time men and women of south Gujarat agricultural community pour water on each other and '*play mevlo*', as they say. Men dress themselves at night in queer and frightful costumes and frighten the people who are sitting in open to cool themselves. Women of *Dubla*, *Shepherd*, *Dhed* and *Fisherman* castes take out rain processions and go about the villages singing songs, samples of which are given in this note. This communal singing is supposed to bring rains and at the same time afford opportunity to the poor-classes to collect some grains during the scarcity period. This "mevlo" becomes a form of group-begging in times of workless days.

When a number of women of one of the aforesaid castes gather together and decide to take out melvo-procession they must complete five or seven villages before they can stop. The proceeds are grains—mostly jowari, and it is equally divided among those who take part in it. The central figure of the procession is a woman who carries some crude images of rain god made from wet earth. They are covered with momordica creepers known as bitter Tindora in Gujarat and bitter Giloda in south Gujarat. Some grains of jowari, milk, curd and kumkum are sprinkled on the images and creepers.

The procession moves from house to house singing songs and collecting grains. The women folk of the house greet the procession by throwing water over the *mevlo* images as well as over the procession. It is believed that when fishermen or shepherds take out 'mevlo' rains must soon appear.

The belief of *Mevlo* causing rains also extends to the Islami agriculturist population of this part. Men take out a procession at night crying "Allah Hokkal, Pani Mokkal ; Allah Hej, Pani Bhej." This procession is fed by the householders with loaves and curd, probably indicating a more liberal hospitality.

This *mevlo* is probably connected with a Burmese festival called *Taghola*. It is a five day's festival during which gaily decorated men and women folk

go about the town in carts and other vehicles singing songs. Housewives throw on them specially cooled water and as the procession moves about there is much hilarity and merry making. This very closely resembles our *mevlo*. It appears that both are initiated with a view to cause sympathetic inducement of rains, to pass over the period of draught and to find amusement or distraction.

(૧)

મેવલીઆ રે તું આજેરો વરસ, આજેરો વરસ,
લીંજરે ગોરાહની કંચળી.

એ કંચળીઓ રે ડે નવલેરી ભાત, નવલેરી ભાત,
ખીયાં પડે સવા લાખનાં.

મેવલીઆ રે તું આજેરો વરસ, આજેરો વરસ,
લીંજરે ગોરાહની દીલદી.

એ દીલદીએ રે ડે સોનાના વરખ, સોનાના વરખ,
ડે તેજ અરે અમૃત ચાંહની.

મેવલીઆ રે તું આજેરો વરસ, આજેરો વરસ,
ડે લીંજરે હારીડાનાં મોળીએં.

એની ધોરિણે રે ભાથ સોનાની સીંગ, સોનાની સીંગ,
ડે હારીને ભાથ તે રંગીત મોળીએં.

મેવલીઆ રે તું આજેરો વરસ, આજેરો વરસ,
ડે પીરસું હારીને લોજન ભાવતાં.

ધરના હારીણે રે ડે ગરીએં કંસાર, ગરીએં કંસાર,
ડે પરના હારીને પારસું ખીચડો.

Come, Oh ! Ye ! Rain !, send your bumper showers,
And sprinkle the corset of my damsel beau ;
That corset has unsurpassed designs,
And each engraving of the design is worth a lac and quarter,

Come, Oh ! Ye ! Rain !, send your bumper showers,
And sprinkle the corset of my damsel beau,
Her tiladi has leaves of gold and it shines with the lustre of moon.

Come, Oh ! Ye ! Rain !, send your bumper showers,
And sprinkle the turban of my ploughman.
His bulls have golden horn and on his head is a colourful turban.

Come, Oh ! Ye ! Rain !, send your bumper showers,
That I can serve my ploughman delicious dishes,
To my own ploughman I give sweet wheat grind,
And to the outside ploughman I serve hotchpotch.

(2)

મેધની રે માડીએ એમ કરી પૂછ્યાં,
કેથે મારા મેધની ભાગ રે વીજળી.
ઉત્તર શાન્દો ને દખાણુ વરસ્યો,
વરસ્યો થારેવ બંડ ભારો મેધળ.
મેધની તો માડીએ અંગરખી રીવડાવી,
મેધળને કાજ લીધો જમો મારા મેધળ.
ઉત્તર પાક્ષા ડોદરા ને દખાણુ પાક્ષ જુવાર રે મેધળ,
ડોદરા ખાગ તો ભાણુથ જાય રે રાજ કરે જુવાર રે મેધળ.
વીજળી કૃય કે હું ઓ નવ જાણ,
નથી મને મેધળની ભાગ મારી માડી.
વીજળી વહુ તો આલ મહી ચમકે,
ચલાક ઉરી જાય મારી વીજળી.

And queried the Ma of Rain thus,
"Oh ! Lightning ! do you have trace of my rain ;
He thundered in the North and poured in the South,
And he poured in all the four parts of the Globe.

Mother of Rain had a corset made for her,
And for Rain a trailer coat.
In the North grew millets and in the South grew jowar ;

If I eat millets I swoon, but my jowar serves fine."
"No trace I have of Rain my mother " says the Lightning,
Lightning sparks in the sky,
And disappears in fraction of a second.

(It is believed in folklore this side that lightning is the wife of Rain.)

(3)

વરસાઈઓ વરસાવ રે અવસર જાય છે
મારા મેધરાજ વરસાઈઓ વરસાવ રે અવસર જાય છે.
પેલો જુવાર વારો ધનકી જાય છે રે
મારા મેધરાજ વરસાઈઓ વરસાવ રે અવસર જાય છે.
તું ચરી ચરીને બહુ આવે
નહિ એક પુરી ગાલલી વરસાવે
મારા મેધરાજ વરસાઈઓ વરસાવરે અવસર જાય છે.
પેલો આજરીવાલો ધનકી જાય છે રે
મારા મેધરાજ વરસાઈઓ વરસાવ રે અવસર જાય છે.

Send your showers, the opportune moment passes away.
Oh ! My King Rain ! send your showers the opportune moment passes away.

That grower of Jowar gets scared,
Oh ! My King Rain ! send your showers the opportune moment passes away.

You gather heavy clouds,
But not one small cloud pours,
That grower of Bajri gets scared,
Oh ! My King Rain ! send your showers the opportune moment passes away.

(4)

લીલી બોડીને પીળા ચાખયો રે વીરા ચઢ્યો રે શીકાર;
ટાડે ઉભેદી બેની બેની રે પાણીલાં વીરને પાયો.
ઉંડો કુવો ને જગ છાછરાં રે પાણીલાં ગીયાં રે પાતાળ;
રાશ તૂરીને છેડો છૂટીયો રે પાણીલાં કેમ રે પવાય.
ફટ ભુંડીને ફટ પાપણી રે પાણીલાં નહિ રે તું પાથ;
વીરા પધારે જે મેધળ રે પાણીલાં પીતેલા જાય.
મેધ આંધ્યો રે ઝડો મેવદી રે ધરતી તરસે છીપાય,
શરીમાં પાણીલાં છઅછ્યે રે વીરા લીનેલા જાય.
ટાડે ઉભેદી બેની બેની રે વીરને પાણીલાં પાથ,
લીલી બોડીને પીળા ચાખયારે વીરા પીતેલા જાય.
આખુ ભીલીનાં વીરા આથળાં રે વીરા જમતેલા જાય,
શરીમાં પાણીલાં છઅછ્યે રે વીરા પીતેલા જાય.

“ My valiant brother has mounted green mare for hunt with a yellow whip.”

“ Sister standing on the well, give water to your brother.”

“ The well is deep and water shallow, as if it has gone to Patala.

My rope has broken and its end got released ; how when could I give you water.

My brother can get water, if rains come.”

The good Rain came to quench the thirst of Earth,
And the street is full of water.

Sister standing on the well gives water to valiant brother.

Brother goes drinking while on his green mare with yellow whip in hand.

I have preserves of plums and bael, please go after dinner
The street is full of water,
Brother go after drinking.

(5)

તારી ધરતી ધણીઆણી જુએ વાટ, મેવલીઅા.
 તારી વીજળી વહુ જુએ વાટ, મેવલીઅા.
 તું તો વરસીને કર લીલાહેર, મેવલીઅા.
 તું તો વરસે રે દુનીઆનો શાપ, મેવલીઅા.
 તું તો છોડવે ધરતિના શાપ, મેવલીઅા.
 પેલા હારિડે છોડીઅાં હળ, મેવલીઅા.
 તને ક્રીડી મંડીદી દીએ શાપ, મેવલીઅા.
 તારી ગાયમાતા દીએ શાપ, મેવલીઅા.
 તું તો ઝરમરીઅા કર રે અવાજ, મેવલીઅા.
 તું તો વરસી દે હનીઆને કાજ, મેવલીઅા.

Your beloved Earth is longing for you Oh ! Rain !
 Your wife Lightning is looking for you Oh ! Rain !
 Come and bring joy by turning green the Earth, Oh ! Rain !
 And pour your showers, You ! Father of creation, Oh ! Rain !
 Come to relieve torments of Earth, Oh ! Rain !
 That ploughman has unyoked his team, Oh ! Rain !
 Ants and insects curse you, Oh ! Rain !
 Come with your tinkling sound, Oh ! Rain !
 Pour your water for the good of World, Oh ! Rain !

(6)

સુકા રોટલાં સીંકે પદ્ધા રે વહુ વિના ડોણુ ખાય મારા મેધળ,
 વહુને આણુ નાવમારા મેધળ.

દેસાધાયે દેસણુ કાઢી મેલી રે મેવલા,
 પટદે પટલણુ કાઢી મેલી રે મેવલા.
 કંડે છે છોકરો ને ભાથે છે ટાપદો,
 ચાલી મહીઅરીયાંની વાટે રે મેવલા.
 મેવદો વરસે તો જોરીને તેહું રે મેવલા,
 નહીંતો વાવલીઅા ખાતી મેલું રે મેવલા.
 પટલણુનાં પુને તું તો વરસે રે મેવલા,
 પાપી પેલને તું તો ઉઘેરે મેવલા.
 દેસણુનાં પુને તું તો વરસે રે મેવલા,
 દેસાઈ પાપીને તું તો ઉઘે રે મેવલા.
 સુકા રોટલીઅા સીંકે કુગાઈ રે મેવલા,
 વહુણ વિના રે ડોણુ એ ખાશે રે મેવલા.
 હારિડે હોળ છારી મેલ્યાં મેવલા,
 દુંડાં તો ગાયોનાં ગોઠણુ રે મેવલા.
 સુકા તો સમડી કેરા સોયા રે મેવલા,
 સુકા મહીઅરીયાંની વાટો રે મેવલા.

Dried loaves are lying on string hanger ;
And who will eat them but the housewife, Oh ! Rain !
Go to call her home, Oh ! my Rain !
Desai sent away Deshan Oh !, Rain !
Patel sent away Patalan Oh !, Rain !
With a boy on her waist and a basket on her head,
She takes the road to her father's home, Oh ! Rain !
If Rains come I shall call her, Oh ! Rain !,
If not I shall leave her to winds, Oh ! Rain !
By the purity of Patlan may the Rains come, Oh ! Rain !
And penalise sinful Patel, Oh ! Rain !
By the purity of Deshan may the Rains come, Oh ! Rain !
And penalise sinful Desai, Oh ! Rain.

Dry loaves are getting musty on string hanger, Oh ! Rain !
And who will eat them, except the housewife, Oh ! Rain !
The ploughmen unyoked his pair Oh ! Rain !
And the seats of cows have dried, Oh ! Rain !.
Even Acacia twigs are leafless, Oh ! Rain !
And so barren is the road that leads to father's home, Oh ! Rain !!

ACHARYA VALLABHAJI HARIDATT : A GUJARATI SCHOLAR AND ANTIQUARIAN

[The Society is making an attempt to collect biographical notices about the research workers of Gujarat. The present article is based on the matter prepared by Mr. G. V. Acharya.—Editors].

Acharya Vallabhaji Haridatta, a student of the Shankhayan branch of Rigveda was born on Friday, Jyeshtha Vadi 12th of the Samvat 1896 (1840 A.D.) at Junagad in Kathiawad in the family of sage Gopala the descendant of sages (tri pravaras) Vasishta, Shakti and Parashar. His ancestors were originally residing at Una under Junagad which is famous for several ancient sites. From Una they migrated to Ghogha near Bhavanagar and Haridatt the father of Mr. Acharya came over to Junagad for matrimonial conveniences. Mr. Acharya was the eldest member of the family consisting of six brothers and four sisters. In 1847 A.D. i.e. exactly at the age of seven, the age prescribed for the sacred thread ceremony, Mr. Acharya was made Dwija by the investiture of the sacred thread.

Study.—In the absence of facilities for study on modern lines Mr. Acharya had to approach Pandit Ghanashyam Bhattaji father of the renowned Bharat Martand Pandit Gatulalji who was luckily at Junagad at that time. Partly under him and partly in an old typed Sanskrit Pathashala he studied Laghu Kaumudi, Siddhanta Kaumudi, Hitopadesh, Kuvalayanan, Dharmashastra and few cantos of each of the Pancha-Mahakavyas. He was always at the top of his class and carried away all prizes in the form of books, turbans, shawls, etc. Under the guidance of his father who was an expert in rituals and pertinent literature he studied, out of the Pathashala hours, Chāndipatha, Rudrabhisheka, Veda, Brahmana and Anukramani, etc. for qualifying himself to officiate as Acharya on various religious occasions. In 1862 A.D. he associated himself with Pandit Bhagwanlal who was working on behalf of Dr. Bhandarkar of Bombay in copying and deciphering the Asoka inscription and that lay the foundation of his taste for deciphering and studying ancient inscriptions when and where he got opportunities. In 1863 A.D. when he had been to Somnath Patan he copied all the inscriptions on the spot and it was this collection which brought him in touch with Col. J. W. Watson the then Political Agent of Kathiawad.

Service.—Mr. Acharya started his career as a school teacher in a village school. He was for some time the head master of Girls schools at Vanthali (Wamanasthali of inscriptions) and later on at Junagad. In 1866 A.D. he was also entrusted with the editorship of Saurashtra Darpan one of the earliest old type periodicals in Kathiawar. Next year he was deputed to go to Bombay to make himself familiar with and ultimately purchase machinery

for the State Printing Press. He was in Bombay for about six months and from there he used to send descriptions of interesting places and institutions visited by him to be printed in Saurashtra Darpan under the heading Prayana Paddhati. He visited Nasik, Surat, Broach and Ahmedabad on his return. In 1924 the state opened the printing press known as Saurashtra Nitiprakash and Mr. Acharya was appointed as its first Manager. Next he was sent with state exhibits to Broach exhibition and on his return he stayed over the Girnar hills for copying inscriptions for the Rajkot agency. In 1878 A.D. the books and Manuscripts from the Nrisimha Pathashala were taken to the Rajkot exhibition and soon after his services were requisitioned by Col. J. Watson for copying inscriptions at Chorwad, Somnath Patan, Una, Div and Delvada where he met Col. Watson for the first time. Immediately afterwards he was again called to Palitana by Col. J. Watson to collect materials for Bombay Gazetteer. In 1880 A.D. Mr. Acharya discovered a Kshatrapa inscription at Gunda for which Dr. Buhler sent him warm congratulations. As desired by Col. Watson Mr. Acharya deciphered and translated the Dhinki copper plate grant and corrected where necessary the transliteration sent by Dr. Burgess. By letter No. 2360 dated 22-8-84 the Poli. Agent appreciated the help given by Mr. Acharya in the compilation of the Kathiawad Gazetteer. In 1888 A.D. Mr. Acharya was appointed as Curator of the Rajkot Victoria Jubilee Museum and Darbar Hall on Rs. 120/- p.m. Next year, however, Mr. Acharya lost his patron Col. Watson who died prematurely at Rajkot. An elegy named Watson Viraha was written and published by him in memory of his patron. In 1892 A.D. the collection of the late Col. Watson was brought over to the Rajkot Museum which was named after him and Mr. Acharya continued to be the Curator. By personal enthusiasm and systematic touring through the unexplored nooks and corners of Kathiawad he raised that Museum to a very high level, rich in coins, epigraphs and other industrial products of Kathiawad. In 1895 A.D. a life size estampage of the Asoka inscription was prepared by him and sent to the Director General of Archaeology. He also accompanied Mr. Campbell to Abu and Bhinmal for copying Sanskrit inscriptions and toured with Mr. Kedy the antiquarian from U. P. who visited all famous ancient sites in Kathiawar. In 1899 A.D. he had the honour of having as his personal guest Mahamahopadhyaya Pandit Gaurishanker Hirachand Oza, retired Superintendent of Ajmer Museum and the author of several books on Indian Epigraphy and Archaeology. He was required to tour for three months every year and historical materials collected and information gathered from various parts of Kathiawar have been embodied in the annual reports of the Watson Museum for the years 1902-3 to 1906 A.D. He prepared a classified list of exhibits in the Museum which was printed after his retirement. He had classified and labelled all important exhibits in the Museum and had framed the Genealogical tree of the Kshatra princes of western India on the strength of decipherment of almost a representative collection of their coins. At the end of the touring season he used to deliver lectures on obscure

subjects on the strength of materials collected by him. His lectures on Asoka and Kshatrapa princes have been printed in the Diwali numbers of the Gujarati. Thereafter his health began to fail and he had a mild attack of paralysis in 1909 A.D. and ultimately retired in 1909 A.D. At his earnest desire his eldest son Girjashanker had secured special qualification for the post vacated by him by taking Pali and Palaeography as voluntary subjects at the M.A. examination and accordingly succeeded him as the Curator of the Watson Museum in 1909 A.D. Mr. Acharya could not long stand the attack of paralysis and earned eternal rest on Pausha S. 11, 1967=1911 A.D.

At an early age of 20 he had an opportunity, when he was at Gogha, to witness the Maharudra and Chaturmasya sacrifices being performed at Pragaji Dave's place and he prepared sketches and drawings of the Kunda and Mandapa. This early interest developed in course of time and he had the honour of officiating as Acharya the head priest at Maharudra and Attirudra sacrifices performed by Nrissimhaprasad H. Buch as also at Sahasrachandi, Vishnuvayu and such other religious rites performed at Junagadh. He was equally well up in Shrauta Karma and often worked as Brahma or Hota in Chaturmasya and fortnightly ceremonies performed by Gorabhai Pathak, Gokalji Jhala and Gaurishanker Shukla.

His poetic genius had a very early beginning. He started writing shlokas in Sanskrit while he was studying in the Pathashala. As early as 1860 A.D. he wrote the description of the foundation of the Pathashala in Sanskrit verses. He composed *duhas* of Chandrahasa *akhyan* and *garbas* in honour of Wagheswari, Kamnath, Ruwapari and Ananteshwar. In 1922 he translated into Gujarati Prabodha Chandrodaya Natak and the whole of Chandipath in verse according to the different chapters. He edited the Saurashtra Darpan for a number of years and therein discussed several social and economic topics of the day. He translated in verses the whole of the Kirtikaumudi and the Vikramankdevacharit both standard historical works in Sanskrit at the instance of Gujarat Vernacular Society. He composed Sairandhri Champu for Harikatha purposes. The whole of the Mahimna stotra was translated in verses and his collection of occasional poems, composed from time to time and specially when he was in troubles, still awaits publication. Ramayana by Tulsidas has been translated into Gujarati according to Chhandas and chopais and it is being rewritten for the press. He collected all possible information about Gotras and pravaras of the Vadnagara Nagar Brahmins and got it printed under the heading Nava Jananti Nagaraha as a special number of the quarterly named Traimasik printed at Rajkot. In the same periodical he published bit by bit the references about Nagars as gathered from inscriptions, sacred books and Karmakand paddhatis. A manuscript of Shankhan Grihya Sutras with their commentaries was prepared under his supervision and the same was printed and published by Vaidyaraj Shivashanker Bawabhai of the Princess Street, Bombay, in memory of his deceased brother Viswanathji. He used to compose

Sanskrit verses on various auspicious occasions and at the time of visits of illustrious personages to his native place. Because of his proficiency in Dharmashastras he was selected by his community as a Parshad for giving prayashchitta to England-returned and other sinners of the community. For facilitating the Antyaprasha and avoiding Matra bhanga he had started preparing Antyaprasha Kosha collecting synonymous words on the lines of Amarakosha, but this was left incomplete due to ill health.

Social side.—He became a widower at the age of 17 and by his second marriage left behind him 3 sons as the eldest and the youngest had died during his life-time. The first son Mr. Girjashanker B.A. retired recently from the post of Curator, Archæological section of the Prince of Wales Museum, Bombay. His expert knowledge of epigraphy has been crystallised in the three Volumes of the inscriptions of the history of Gujarat published by the Forbes Gujarati Sabha of Bombay. His second son Mr. Ravishanker, M.A. (Chemistry) recently retired from the post of Assistant Medical store Keeper and Chemical Analyser to Baroda State, while the youngest Dr. Kavishanker, M.B.B.S., is still serving in Medical Department of Baroda State. Mr. Acharya's grandson Mr. Rashmikant (M.A.) has kept up the traditions of the family by specialising in Pali and is at present working as lecturer in Pali at the Baroda College.

Mr. Acharya led all along a busy and active life and died almost in harness. He was a staunch and orthodox Brahmin and believed in the efficacy of prayer and often got relief when he was in straightened circumstances. He used to write a daily account of his doings and of important events in which he was interested. He was a social figure and always met the Diwans and Karbharis whenever they came to Rajkot. He was a self-made man and was always keen for self-respect. He was frugal and contented and died in peace and happiness

ગુજરાતના સીમાપ્રેદોનું ભાષામાપન

ડૉ. દી. એન. હવે

[ભાષાશાસ્ક્રિપ્ટ વિષયમાં ગયા અંકમાં પ્રકટ થયેલો ડૉ. હવેનો કોણ ગુજરાતી ભાષાના અક્ષયાસીઓ માટે ગુજરાતી લિપિમાં છ્યાવા નેઈએ એવી ધણી તરફણી મંગણી વધારી તે અંગેલ કોણનો સારાંશ ડૉ. હવેએ તૈયાર કરી આપ્યો છે. આ સંશોધકોને સમક્ષ મૂકૃત્તા અમને આનંદ થાય છે.—તંનીએંઝા]

હવેનો સંસ્કૃતિક ધતિહાસ ધર્મબાળું અને તેને ભર્તીમન્ત ઘનાવામાં જે અનેક પુરતત્ત્વ વિદ્યાઓ ઉપયોગમાં આવે છે તેમાં ભાષાશાસ્ક્રિપ્ટનો ક્ષળો ક્રીમતી છે. લોકવ્યવહારનું સામાન્ય સાધન ભાષા હોઈ, લોકસંસ્કૃતિનાં અધાં અંગપ્રથમ્ગો તેમાં પૂર્ણ અંશે પ્રતિભિત થાય છે, અને આ રીત ભાષાનો અભ્યાસ લોકસંસ્કૃતિ પર ઉપયોગી પ્રકાશ પાડે છે. તુલનાત્મક ભાષાશાસ્ક્રિપ્ટ એવી સિદ્ધિઓ આપણું બધી છે કે જ્યાં બીજુ પુરતત્ત્વવિદ્યાઓ લગભગ કુંહિત થઈ છે. આર્થિક પ્રજાઓનું પહેલું નિવાસસ્થાન, તેમની જૂતામાં જૂતી ભાષા, તેમની રીતખાતો, કુંભાય્યવદરથા, રાજકોય પરિસ્થિતિ, આર્થિક સંપત્તિ વગેરે બાળનો પર આપણું હાલ જે જ્ઞાન મળ્યું છે તે ભાષાશાસ્ક્રિપ્ટની છેલ્લી નાણ પેરીઓના સતત પ્રયત્નને બહુધા આભારી છે. જ્યારે એ પ્રજાઓ પરસ્પર સાંકારિક સંબંધમાં આવે છે અને તેથી તેમની વચ્ચે જે સંરક્ષણવિનિમય થાય છે તેનો આભેલું ચિતાર આધુનિક ભારતીય આર્થિક ભાષાઓનો અભ્યાસ આપણું પૂરો પાડે છે, અને આ પ્રમાણે મેળવેલ જ્ઞાન આપણું વર્તમાન સમજવામાં અમૂલ્ય સાધન બને છે. જેમ હેઠળ શાસ્ક્રિપ્ટ માટે વસ્તુ કે વિગતોની જરૂર પડે છે, તેમ ભાષાશાસ્ક્રિપ્ટ વિગતો મેળવવાના એ બાર્ગ છે. જૂતી ભાષાઓની વિગતો માટે હસ્તક્રિયિત અન્થી, રિલાલેઝો, તાપ્રટો, જૂતા સાહિત્ય અન્થી વર્ગેના સંશોધનની જરૂર રહે છે. જ્યારે વર્તમાન ભાષાઓ—બોલીઓ—ની વિગતો મેળવવા માટે ભાષામાપન એકજ સાધન છે. ભાષામાપન એટલે અસુક ચોક્કસ કરેલ પ્રદેશમાં વસતા લોકો કર્ચ કર્ચ બોલીઓ બોલે છે, તે બોલીઓમાં કેટલું સાભ્ય અને કેટલું વૈર્ય છે તથા તેઓમાં કરક કર્યાં કર્યાં અને કેટલે અંશે થાય છે તેનો શાસ્ક્રિપ્ટ રીતે તપાસ કરી નક્કી કરવું તે. ભાષામાપન ને ભૂપૃષ્ઠમાપન વચ્ચે ધણ્ણ સાભ્ય છે. ભાષામાપક ભૂપૃષ્ઠમાપકની પેઠે પોતાના વિષયમાં નિષ્ણાત અને તાલીમ પામેલ જોઈએ. ભૂપૃષ્ઠી માપણી કરતાં ભાષા માપણી વધારે વિકટ છે કારણ કે ભૂપૃષ્ઠ કરતાં ભાષા વધારે સૂક્ષ્મ છે. વળી ભાષામાપનમાં ભૂપૃષ્ઠ માપનની પેઠે ચોનારોની જરૂર પડે છે. નરી છન્દ્રિયો આપણું અસુક ક્રાટિની ચોક્કસાઈવાળું જ જ્ઞાન આપે છે, તેથી આગળ તેઓ જરૂર શકી નરી; જ્યારે શાસ્ક્રિપ્ટ જ્ઞાન વધારે ચોક્કસાઈ મારે છે. વળી ભૂપૃષ્ઠમાપનમાં જેમ પદ્ધતિ નક્કી કરેલી હોય છે તેમ ભાષામાપનમાં પણ છે. બીજુ બધી વિદ્યાઓની ભાષક આમાં પણ પારિબાધિક શખ્સો, સંસ્કૃતો તથા તેમને લખાણમાં દર્શાવવા માટે વિવિધ આકૃતિઓ નક્કી કરેલ હોય છે, અને એ સંકેત જણનાર બધાય એ આકૃતિઓને ઉકેલી તેમનો અર્થ સમજ શકે છે.

ભાષામાપનનો એક અસાધારણ નમૂનો સર જ્યોર્જ શ્રીઅરસનના ભારતીય ભાષામાપનના વિરાટ અન્થી પૂરો પાડે છે. એ અન્થોમાં એમણે આખા હિન્દુરસનમાં બોકાતી આર્થિક ભાષાઓ અને બોલીઓ, જેની સંખ્યા આશરે ૭૨૫ જેટલી છે, તેમનું માપન કરી પ્રયોગ બોલી ડેવા

ઇપમાં અને કગા કગા પ્રેશોમાં બોલાય છે, તે બોલનાર્ની સંખ્યા ડેટલી છે તથા પ્રેષેક બોલીની મુખ્ય ખાસીયત શી છે તે નક્કી કર્યું છે. આવું માપન અસાધારણ દ્રવ્યસંપત્તિ અને સગવડો ઉપર આધાર રાખે છે, અને સરકારી મહદ્દીજ સર જ્યોર્જ આ કામ સંગ્રહાંગ પાર પાડી શક્યા એ હેખીતું છે.

આવી જતતું પણ આથી ધણા નાના પ્રમાણુમાં ગુજરાતના સીમાપ્રેશોનું ભાષામાપન ગુજરાત રીચર્સ સોસાયટીએ ઉપાખ્યું છે. આ સીમાપ્રેશો સર જ્યોર્જના માપનમાં આવી જાય છે છતાં ફરીથી તેમનું માપન કરવાનું કરણ એજ ડે સર જ્યોર્જને આખા હિન્દનું પામન કરવાનું હોઈ, તે ઉંઠું, તલસર્પરી થયું નથી; તેમજ તેમ કરવાનો તેમનો ઉદેશ પણ નહતો. બીજું, સર જ્યોર્જ જાતે મુસાફરી કરી થધા પ્રેશોમાં ફરી ભાગના નમૂના પોતે સાંભળીને લઈ આવ્યા નથી, પણ ધણું ખરું કામ તેમણે તે તે પ્રેશોના સરકારી અમલદારો, પાદરીએ, એણખીતાં મારકેત પત્રવ્યવહારથી મેળવ્યું છે. અને એ રથાનિક અમલદારો, પાદરીએ ભાષાનિષ્ઠાત ન જ હોય એ સમજ શક્ય એવું છે. ત્રીજું, જેક સર જ્યોર્જ અસાધારણશક્તિવાળા ભાગાશાહી હતા, તોપણું તેમના વખતમાં ભાગાઓચારશાસ્ક જન્મેયું નહતું; તો પછી તે વિષયમાં પોતે તાવીમ શી રિતે લીધીજ હોય? હાલ એ શાસ્ક વિકાસ પાંચ પ્રોગ્રામક અને નિરીક્ષણાંસ્ક વિલાગોમાં પ્રગતિ કરી રહ્યું છે અને આધુનિક ભાગાઅભ્યાસીને તે શરીર્યા વિના ચાલતું નથી. આટલાં કારણોથી અધારણા પ્રાન્તના સીમાપ્રેશોનું ભાષા-માપન નવે સરથી કરવાનું ઉચિત જણાયું છે.

ભાષામાપન ભૂસ્તરમાપનની પેડે નમૂના મેળવી તે પર અભ્યાસ ચલાવે છે. આમ ભાષાનમૂના માપનના પાયાંથે હોઈ તે મેળવામાં જેટલી કાળજી, જેટલી ચોકસાઈ, જેટલી ચીવટ રાખવામાં આવી હોય તેટલા પ્રમાણુમાં માપન સ્ક્રીન કે નિષ્ઠળ થાય છે. નમૂના પસંદ કરવાના નિયમો હોય છે, જેમાંના ડેટલાંડ સ્થ્યુગિન્પે આ સોસાયટીના ટ્રૈમાસિઝના એઓટોઅર, ૧૯૪૨, અંકમાં પૃ. ૨૬૨-૭૨ પર આપ્યા છે, તથા તે નમૂનાની ઇપરેખા પણ ત્યાં દર્શાવિલ છે. સંકોપમાં, નણ નમૂના પસંદ કરવામાં આવ્યા છે. એક ટુંકી વાર્તા, જેની મહદ્દીથી આપણું જરૂર હોય તેવાં વ્યાકરણનાં ઇપો અસુક શહ્રો તથા વાક્યરચનાઓ મળી શકે. બીજી નમૂનામાં ભાષક સ્વેચ્છાથી જે વાર્તા કે વાતચીત કરે તે લઈ લેવાની હોય છે. પહેલા નમૂનામાં ભાષકના સ્વાતંત્ર્ય પર અસુક મર્યાદા હોય છે; જ્યારે બીજી નમૂનામાં ભાષક પ્રેરણ વાણી બોલવા નિર્દૃક્ષ હોય છે. ત્રીજી નમૂનામાં શખ્દસમૃદ્ધ જણી લેવાનો ઉદેશ છે, તથા વ્યાકરણનાં અસુક ઇપો નિયત આતુપૂર્વીમાં મેળવવા પ્રયત્ન કરેલ છે. આ તણે નમૂના એક ડેન્ડ્રમાર્થી મેળવી લીધા પછી માપક બીજી ડેન્દ્ર પર જર્ચરી ત્યાંથી પણ તેવીજ જતના નમૂના મેળવે છે અને આ રિતે ચોક્કસ કરેલ આખાયે ક્લેન્પ પર તે ફરી વળે છે. લેગા કરેલ આ નમૂનાનો અભ્યાસ એ ભાષામાપનનું બીજું અને નમૂનાસંબંધથી જેટલું જ ઉપયોગી અંગ છે. રસાયણવેતા જેમ પોતાની પ્રોગ્રામાં બેસી રસાયણિક નમૂનાઓનો અભ્યાસ કરે છે, તેને તોડે છે, ગરમ કરે છે, ટીપે છે, સુંધે છે; તેમ ભાષાશાહી ભાષાનમૂનાઓને તોડી, વાક્યોના શહ્રો કરે છે, શહ્રોને તોડી તેમાંથી ધાતુ, પ્રયોગ, અનુગ્રહીતો અભગ કરે છે. ધાતુપ્રયોગને તોડી તેના વર્ણો, અક્ષરો, કરે છે અને તેનો અભ્યાસ કરે છે; બીજી ભાષાએ કે બોલીએ જોડે તેમને સરખાવે છે અને આ બધાના પરિણામે તે ભાષાની વિગતોનું શાખીય વર્ગિકરણ કરી તેમાંથી હિસ્સે અને અપવાદો ધરી કઢે છે, તથા તે તે બોલીએ વિશે તેને યોગ્ય લાગે તેવાં વિધાન કરે છે.

ઉપરની પદ્ધતિપ્રમાણે કરવામાં આવેલ પહેલું ક્ષેત્રકાર્ય આ વૈમાસિકના ગયા અંકમાં પ્રગટ થઈ ચૂક્યું છે. ગુજરાતનો ઉત્તર છેડો જ્યાં ગુજરાતી ભાષા મારવાડી અને થરાફરી જેડે સંપર્કમાં આવે છે તે પ્રદેશમાં આશરે ૬૦ માધ્યલિની મુસાફરી ગયા ઉનાળામાં કરી જતે બધા ભાગોમાં ઓલાટી ઓલાઓ. આશરે એક મહિના સુધી સાંભળી તેમના ઉપર વર્ષાવેલ નમૂના શાસ્ત્રીય રિતે લેવામાં આવેલ. આશરે હસ કેન્દ્રો પર માપન કરેલ તથા એકદર ૨૫ નમુનાઓ એકદા કરવામાં આવેલ, આ નમુનાઓના અભ્યાસ, પૃથકુકરણું તથા વર્ગીકરણું માટે બીજા બે મહિના ગાળવામાં આવેલ, અને તે અભ્યાસના પરિણામે ઉપર કરેલ ક્ષેત્રકાર્યનો પહેલો તથાક્ષેપ પ્રગટ કરવામાં આવેલ છે. એજ ક્ષેત્ર પર સર જ્યોજે કરેલ ભાષામાપન સાથે આ માપનને સરખાવી જોવાથી આ માપનની વિશિષ્ટતાઓ જણાઈ આવશે. ભાષામાપનના આ પહેલા તથાક્ષેપાથી નીચેખ્રમાણે વિગતો તરી આવી છે. સર્વજન સાધારણું અને સર્વશે એકધારી ભાષા કદી હોતી જ નથી. ભાષા વિવિધ ઓલાઓમાં વહેચાઈ ગમેલ હોય છે. ગામેગામની ઓલાઓમાં અસુક ફેરફાર હોય છે જ. એક ગામમાં પણ અસુક વર્ગના ભાણુસો એક ઓલા જોલે છે અને બીજા વર્ગના ભાણુસો બીજી ઓલા જોલે છે. પ્રથેક વર્ગમાં પણ વ્યક્તિવ્યક્તિની ઓલામાં તશ્વવત હોય છે. એકજ વ્યક્તિ ધરમાં જે પ્રકારની ઓલાનો ઉપયોગ કરે છે તેથા જૂદો જ પ્રકાર તેની બજાર ઓલામાં, કામકાજ કે ધંધાની ઓલામાં ભાલમ પડે છે. નિશાળમાં ભણેલ વ્યક્તિનો પર વાચનમાળાની ભાષાની અસર હોય છે જ, માટે તેવાઓને બાતલ કરીએ તો પણ અભણું વર્ગિમાં કણુણી, દેઢ તથા ડોળાની ઓલાઓની જૂદી પરી આવે છે. શણ્ણોચ્ચારમાં, વાક્યરચનામાં, શણ્ણસમૃદ્ધિમાં, વ્યાકરણમાં વૈવિધ્ય નજરે પડે છે જ. આ બધી ઓલાઓ કાયમ એક બીજાના સંપર્કમાં આવ્યા કરે છે અને એક બીજા પર અસર કરે છે. આ ઓલાઓમાં એક એવી હોય છે કે ને લગભગ બધી ઓલાઓમાં સરેરાશે મધ્યરથ જેની લાગે છે. આ ઓલાને મધ્યરથ સ્થાનિક ઓલા કહેવામાં આવે છે અને તે પ્રદેશની તે મુખ્ય ઓલા ગણું હોય છે. બીજી ઓલાઓને આપણે સ્થાનિક ઓલાઓ તરીકે ઓળખ્યાએ અને ને મધ્યરથથી ઓછેવતો અંશે જૂદી પડે છે તેઓ જ્યાં જ્યાં જૂદી પડતી હોય ત્યાં ત્યાં તેમનો ફરક બતાવવામાં આવે છે; જ્યારે સમ્પૂર્ણ વર્ણન તો મધ્યરથનું જ અપાય છે. દાખલા તરીકે આ માપનમાં કુણુણીની ઓલા મધ્યરથ ગણું છે, જ્યારે રઘારી, ડોળી, ભીલ, દેઢ વગેરેની સ્થાનિક ગણું છે. આ માપન માટે મેળેલ બધી ઓલાઓની તુલના અને વર્ગીકરણ કરતાં નીચે જણાવેલ પરિણામ આવતું છે: ત્રણ ઓલાસમુદ્રાઓ નક્કે થયા છે. (૧) દુંગરામાં વસ્તતા અને બીજી આનુભાજુની ઓલાઓથી ધણે અશે જૂદી પડતી ઓલા ઓલાતા ગરારાની ઓલાઓનો સમુદ્ધય. (૨) મધ્યપ્રદેશનો ઓલાઓસમુદ્ધય. આ ઓલાઓ મારવાડી ભાષા અને તેની વિવિધ ઓલાઓ સાથે નિકટ સંસર્ગમાં આવી તેઓ સાથે આત્મેત થઈ જય છે. (૩) થરાફરી ઓલા સાથે લળી જરી ઓલાઓનો સમુદ્ધય. થરાફરી એ ગુજરાતી ભાષાની પ્રાતિક ઓલા છે, અને એક ભાષાની એ પ્રાતિક ઓલાઓ ડેવી રીતે શેળબેળ થાય તેનો અહીંથી સુંદર નમુનો રજૂ થયો છે. છેવટમાં, આ માપનના એક વિશિષ્ટ પરિણામ રૂપે ગુજરાતી ભાષા પોતાની પ્રાન્તિક ઓલાઓ મારફત ઉત્તરમાં કર્દ છેલ્લી હાથ સુધી ફેલાએલ છે અને મારવાડી ભાષાથી કુચે ડેકાણે જૂદી પડે છે તે ભાષાશાસ્ત્રની દણ્ણે નક્કે કરી ગુજરાતીની સીમા બતાવતી એક સીમાદીઠી નક્શા પર દોરવામાં આવી છે. લવિષ્યની ગુજરાત યુનિવર્સિટી માટે કે તેવા ડોઈ કામ માટે જેને ગુજરાતીભાષાની ઉત્તર તરફની છેલ્લી સીમા જાણુવાની જરૂર પડે તેને માટે એ લીટી ઉપયોગી થના સંભવ છે. આવાં બીજાં માપનો જેમ જેમ થતાં જરૂર તેમ તેની વિગતો આ વૈમાસિકમાં આપવામાં આવશે.

પરિશિષ્ટ

આપિત બોલીઓના નમૂના

૧. થરાદરી : (અ) એક 'સેટ હતો. તેને બે 'દીકુરા હતા. 'નાને 'દીકુરે' કીદુ કુ 'મારે જૂદુ થવું' સે. 'તેથી તેન 'બાપે તેન 'જુઆર 'આદ્યં. દુધાંથી પરદેશ જોયો. દ્યાં 'ઇથ્યા 'હતા તે 'વાપરિ રથા. એટલે 'કાળુ પડ્યો. એટલે અનાજુ 'આવા 'ન ભળો. 'એટલે, એક 'શેહને 'દ્યાં 'નોકરી રથ્યો. છેટો 'સારે, 'આજીવીમાંથી 'આવા મેંડ્યો. 'સેટને અખરૂ પડી. સેટ વદ્યા. દુધાંથી પસે 'કુંસે, 'આપુને 'ધેરે જન્મું સે.

(અ) એક 'રજૂપુત્ર' હતો 'વીરો કંઈન. 'આ રજૂપુત્ર નો 'લાદુ અને 'ધરે જાય. 'ગાંભના 'લેળા 'થી ને 'સોટે' ધેણ તા. 'ગાંભને 'અમ 'પુસ્તયુ. તન્નાં આલશે. અને 'ધરે 'ભૂલુ 'આઈ સે.' 'ગાંભના 'કુંસે, "તને 'વીજ રૂપાં 'આવોં" જ પરેં 'લાદુ કુંસે " 'અને 'ધરે 'જાવુ 'પડ્યો. તમન બાપુ 'ને કુંસ.' 'વીરને' ધરે 'જ્યો. 'વીરો 'આચો ઉડીન 'આર.

૨. મદ્યસ્થ, વાસણ આબુલ્લાજુની : (અ) 'અના 'બે દિકુરા હતા. એ ક મધિન 'રોડી 'હેતા. હૃપુત્ર 'બહે તો નલાયે' જાય. 'નાને 'દીકુરે' કીધૂ: 'ધન આપ્યુણુ 'વોટી દ્યો. બાપે 'વોટી 'દીકું નોનોં પરદેશ જ્યો, ન 'મોટો' ધરે હતો. 'જે 'પછિસા 'ટકો' હતો તે 'ઉડારયો પરો. અને 'દીશમાંથી' કાળુ પડ્યો. પસે 'શેહને' ધરે 'બ્ધકરી 'સારતો તો. અણ્ણો 'અરથા 'દોણા. 'બ્ધકરાં ને' સારે; 'અરથા 'દોણા 'નેલ્લાન 'આઈ જાય.

(અ) એક 'સોફરીંડ હળપણ થાતું તું. અતરેં માખાપે પાડી ની. " 'મારે હળપણું 'ની કરવું.' " 'કીમું ની કરતો ?' " 'તોરો દિકુરો હું 'મોટો, 'મારી દિકુરીંહું 'નોંની. 'આપ્યુણુ 'નેગુ 'ની આવુતો. અતરેં 'આપ્યુણાથી થાતું 'ની.' " 'પસે, 'અણું કરયા 'પનહ્સાતથા 'લેળા, કુ 'એ હળપણું મોની 'હેતા 'ની.'

૩. ગરાશીઓ-રી-બોલી : (અ) 'એક માણુસરું એ સોરા. 'નાનુ સોફર 'આપેન 'પુસ્તિઓ. " 'બાપા, 'આરહો 'ભાગુ મોઈં 'આપો.' " 'બેચ 'સોફરા ર 'હુંદ્યું 'પોંતી 'પારી દી. 'નાનો 'સોફરો 'પછિસા 'લેનુ પેશેસુ 'જ્યો. દિણારા 'પછિસા 'સોડે મોં 'વીપનિયા. 'બાહ્દા 'પછિસા ખૂ 'ટાંપી 'પારથા. 'એ હેસુ 'મોં 'કાળુ પેશિયો. 'દ્યાંબું 'સોફરા 'આવા'ની મેળિયું. 'એ 'સોકરો'શેહને 'નેકર 'જ્યો. 'શહી ડિણુ 'સોકરા 'બાકુરિ' સારવા 'રાખ્યો. (અ) એક 'રાજ હોતા, તી દ્યાંનોં 'સોફરો હોતો. તી 'બિદ્રુ હોત, 'રાણી હોતું. 'દ્યાંની 'પેટવાસો 'હોતો હો. 'તી એક કુવર 'દ્યાંની 'રાણીરે 'સૂર બારો હોઈજ્યો. એ 'ભીજે 'બિદ્રુ 'હોતે, તી 'દ્યાંની 'મોટો કરવે

'આલિયો' રાજ 'હોન્ટો. 'રાજીર 'સોક્રેસ' 'આલિયો' ઉણિ 'બ્યાર્ડ,
'બ્યાર્ડ 'સોકુરો 'આલિયો' 'રોણી. 'એ 'સોક્રેસ' 'મોટ મોટ' 'હોવી.
એક 'મેઠનો' નિરૂપ્યા.

[ઉપરના નમૂના વાચ્યવા ભાઈ નીચે જણાવેલ સંક્તો ધ્યાનમાં રાખવા આવશ્યક છે:
~ અને 'એટલે પહોળા ઉચ્ચારે 'એ' અને 'ઓ' ને ગુજરાતી શબ્દો 'દેર' અને 'ઘોળુ'
માં સંબળાય છે.' એટલે હુસ્વ 'એ' અક્ષર ઉપર મીંડ તે સ્વરનું અનુનાસિક ઇપ સમજવું.
'હ' નીચે ટપુ 'હ' તે અધ્યાષ 'હ' સમજવો, જે શિષ્ટ ગુજરાતીમાં નથી, પણ અંગ્રેજમાં
'how' વગેરે શબ્દોમાં, ધણોજ સાધારણ છે. 'ડ' એટલે અધ્ય-રૂપર્શ 'ડ' ઉદાહરણઃ ખાડો
(પૂર્ણ રૂપર્શ), જોડો (અર્ધ રૂપર્શ) છે. અક્ષર નીચે અદ્વારિશમનું ચિહ્ન તે અક્ષર (વંજન
કે સ્વર)ની તાલવ્યાપત્તિ (palatalisation) સમજવું: જેમ કે, લખાણુમાં, રત=
ઉચ્ચારમાં, 'રતુ' વગેરે. ખોડી નાપોલ અક્ષરો સ્વરરહિત ઉચ્ચારવા. 'આ નિશાની પઢીના
અક્ષર પર સ્વરભાર સમજવાનો છે.

ભાષાનો માત્ર સ્થૂળ ગ્યાંધ લાવવા ભાઈ આટલા સંક્તો અતાભ્યા છે. તેણું પૈશાનિક સૂક્ષ્મ
અન્નેખણુ કરવા અનેક સંક્તોની જરૂર પડે છે જેમાંના ડેટલાક ગયા અંકના અંગ્રેજ લેખમાં
વાપર્યા છે. ઉપરના ઉતારાઓમાં શાસ્ત્રીય ચોક્સાઈ આણુવાનો કરો હેતુ છે જ નહીં, સામાન્ય
ગુજરાતી વાચકને ભાષાનો થાડો ધણો પરિચય થાય એ જ હેતુ છે.]

દક્ષિણ ગુજરાતનાં પુરાતન સ્થળો

મહિલાઈ દ્વિવેદી

મુંખઠની શ્રી ‘ક્રાંતિક ગુજરાતી સભાએ’ “ગુજરાતના ઐતિહાસિક લેખો” નામક અંથના ત્રણ ભાગ પ્રસિદ્ધ કરેને, ગુજરાતના પુરાણા ધતિહાસની સંકલના કરવામાં મહાગાર થાય એવું મહત્વનું સાહિત્ય પૂરું પાડું છે. આ સંથળમાં જુના કાળના રાજ્યોએ આપેલાં તાત્ત્વપત્રો કે એમની ચાહમાં ડાતરવામાં આવેલી શિલાપ્રસ્તિતઓનો સંગઠ છે. આ ગ્રંથોની સંકલના મુંખઠના પ્રિન્સ ઓફ વેદ્સ મ્યુઝ્નિયમના માણ ક્યુરેટર શ્રી. ગિરનશંકર આચાર્ય સરાંસા સમર્થ પૂરાતલવસંશોધકને હાથ થએલી છે.

પ્રસ્તુત અન્યોભાં ભૂળ લેખ સાથે ને તે સમયના રાજ્ય અમલને લગતી હુંકી નોંધ, લેખતું આપું અગર ખંડ ભાગાંતર કે માત્ર સાર આપવામાં આવ્યો છે. તેમજ સ્થળો વગેરે આખત ને ટીકાઈપણો કે નિર્ણય આપવામાં આવ્યા છે એ પણ એવા લેખો નન્યારે મહિલા ત્યારે તેનું વાંચન કે શોધન કરનાર વિદ્યાને જણાવેલા મંતવ્યોના સીધા ઉતારા માત્ર છે.

જુના ધતિહાસની ગુંધથણી માટે તાત્ત્વપત્રો મહલ્યના દ્વસ્તાવેલે છે. એમાં શાબ્દવંશવળીઓ, એ વંશોની પરાક્રમ કરીયો અને દાનમાં આપાયલાં ગામોનાં નામો હોવાથી રાજવંશની તવારી-ઘની જેમ, ને તે વિભાગનાં સ્થળોના પુરાણપણાનો પરિચય આપણું મળે છે. આ લેખનો હેતુ એ અન્યોભાં પ્રસિદ્ધ થએલાં દાનપત્રો કે રાજપ્રસાસ્તિયોમાં ઉલ્લેખ કરવામાં આવેલા વિભાગ, મહાલ કે ગામોમાંથી દક્ષિણ ગુજરાતમાં આવેલાં ગામોનો પરિચય કરવાનો છે.

સંશોધનના ક્ષેત્રમાં કાર્ય કરનાર વિદ્યાનોના પરિશ્રમ જાણીતા છે; પણ આવા વિદ્યાનું કાર્યક્ષેત્ર સર્વર્દેશીય હોય છે, એથી એક વિશાળ માનતના ભૂણામાં આવેલાં અને સૈકાંયોથી વિસરયલાં, ઊંઝાડ પહેલાં કે ગામધણો દેરવાયલાં સ્થળોની ભાગ મેળવી, દાનપત્રમાં ઉલ્લેખાયલાં ગામોનાં સ્થળોના નિર્ણય કરવાનું કાર્ય ધર્યું સુશ્કેલાંતું છે. તેમ કરવામાં સ્થળો બાધતની સીધી માહિતીના અભાવે, ભૂલો પણ રહેવા પામે. પ્રસ્તુત અન્યોભાં ને દાનપત્રો પ્રસિદ્ધ થયા છે એમાંથી દક્ષિણ ગુજરાત સાથે નિયત રાખતા લેખો તપારી જોતાં ધણે સ્થળે ભૂલો થએલી મારા જોવામાં આવી અને એથી એ સ્થળોનું નવેસર સંશોધન કરી કાઈક નિર્ણયાત્મક જણાવવાના હેતુથી આ પ્રયાસ હાથ ધરવામાં આવ્યો છે. આમ કરવામાં “ગુજરાતના ઐતિહાસિક લેખો”ના ત્રણ ભાગ ઉપરાંત પણ બીજેથી ને દાનપત્રો મળી શક્યાં તેનો પણ આ લેખમાં સમાવેશ કર્યો છે. પણ મેં આગળ જણાયું તેમ મારા પ્રયાસની સીમા કેવળ દક્ષિણ ગુજરાત છે. આ રીતે દક્ષિણ ગુજરાતનાં સૈકાંયો જુનાં ડેટલાંક સ્થળોનો પરિચય ગુજરાતની જનતાને કરવાની કાર્યક્રમ કરી છે. આ સ્થળ નિર્ણયની બાધતમાં જ્યાં જરૂર જેવું જણાયું ત્યાં મારા મંતવ્યની બાધતમાં કંઈક વિવેચનો પણ કર્યા છે. જૂહા જૂહા શાબ્દવંશવાર એ દાનપત્રોનાં ગામોના ઉકેલની ચર્ચા નીચે મુજબ છે:—

તૈકૃદીક વંશનાં તાત્ત્વપત્રો

૧૦. ઈન્દ્રિહતના પુત્ર મહારાજ હજુસેનનું ધ. સ. ૪૫૬ અગર ૪૫૭ નું દાનપત્ર.

આ દાનની વેણુણા રાજના વિજયાનિવાસસ્થાન આભકા ગામેથી કરવામાં આવી છે. દાનમાં આપવામાં આવેલું ગામ કનીયાસ્તાકાસારિકા છે.

૧. આભકા...અંખરી નહીને કંઈ આવેલું અંભાયગામ. બારડોલી તાલુકાના વાદોડા પેટા મહાલતું. વ્યારા તાલુકાની સરહદ પાસે.

૨. અન્તરમણુડલી-વિષય...પૂર્ણા નહીને કંઈ, નવસારી પ્રાંતના વ્યારા તાલુકામાં આવેલું હાલતું અંતાપુર ગામ. બાદપુરના શિલાલેખામાં આ ગામનો ઉલ્લેખ અનન્તપુર તરીકે કરવામાં આવ્યો છે. પરંગણે અંતાપુર-એ મુજફનો ઉલ્લેખ મરાડી રાજ્ય અમલમાં પણ જોવામાં આવે છે.

૩. કનીયસ્તડાકાસારિકા...તરસાડી. (તા. મહુવા. પ્રા. નવસારી) હોવાતું જણાવવામાં આવ્યું છે. મને લાગે છે કે આ બરાબર નથી. એક તરસાડી ઉંઝડ ગામ છે. ત્યાં કાંઈ પુરાણાં ચિહ્નો નથી. શુર્જર રાષ્ટ્રકુટોના દાનપત્રવાળા જણીતા હુદેસા ગામની સીમના એક ભાગ જેવું, તે સાથે જોપાયલું છે. વળી અંતાપુર વિભાગથી એ ધંધું ફૂર છે. એને અદ્દે એ વિલાગ સાથે સામાન્ય રીતે સંબંધ ધરાવી શકે એવું તાપી નહીના કાંદા પાસે આવેલું તરસાડા ગામ હોઈ શકે એવું માઝે માનતું છે.

૪. કાપુર... (આ ગામના આલાણુને દાન આપવામાં આવેલું.) આ ગામ ધંધું જ પુરાણું છે. જૂદા જૂદા ધંધું લેખેભાં એનો ઉલ્લેખ આવે છે. કપુરા. તા. વ્યારા. પ્રા. નવસારી. દાનપત્રામાંનું કાપુર તે હાલ જ્યાં ગામ વસેલું છે તે ગામાણથી દક્ષિણે અંખરી (શાકભરી) નહીના કાંદા નજીક થીરમા અને માલોડા ગમોણી વચ્ચમાં હોવાતું માતું છું.

૨. દહ્યસેનના પુત્ર મહારાજ વ્યાધસેનનું ઈ. સ. ૪૮૦ અગ્ર ૪૮૧ નું દાનપત્ર.

૧. દક્ષિણી-આહાર...નવસારી પ્રાંતના પલસાણા તાલુકામાં ગંગાધર આડી પાસે આવેલું “દીસિ” ગામ. હાલ ઉંઝડ છે.^૧

૨. પુરોહિતપદિકા...દક્ષિથી ઉત્તરે ચાર માઠલિ પર આવેલું (દાનમાં આપેલું ગામ) પાલી અગર પરોણા ગામ. (તા. કામરેજ. પ્રા. નવસારી) અગર દક્ષિથી દશાનમાં ચારેક માઠલિ ફૂર આવેલું મેતા ગામ હોઈ શકે. રાષ્ટ્રકુટ કુલ રાજના દાનપત્રમાં આ ગામ માટે “આલાણુની વસ્તિવાળું” એવો ઉલ્લેખ છે. દાનપત્રમાં ચતુર્સીમા જણુણેલી ન હોવાથી નિશ્ચિત રૂપે કરી શકતું નથી.

વલલીનાં ઐપ્રકંશના તાંત્રાપત્રો

૩૦. ધરસેન ભીજનું ઈ. સ. ૪૭૮ નું દાનપત્ર.

દાનમાં આપેલું ગામ કંતારથામ શાડેશેત-વિષય (વિલાગ) નું નંદીઅરક છે. એની ચતુર્દિશાનાં સ્થળો :—

૫૦ ગિરિવિલિઓમ...મળતું નથી.

૫૦ સસુદ...અંભાતનો અભાત.

૬૦ મદ્દવિનદી...મીટોળા નહીં. વ્યારા તરફ આ નહીં હાલ પણ ‘મદ્દવ’ નામથી ઓળખાય છે.

૭૦ દૈયથલિઓમ...ડીડાલી. (તા. ચોરાસી. અ. સુરત) હોવાતું અતુમાન માત્ર છે.

૧. કંતારથામ-વિષય...સુરત પાસેનું કંતારગામ.

૨. નંદીઅરક...મળતું નથી.

^૧ ચુંચરાતના ઐતિહાસિક લેખો. લાગ. ૨, નં. ૧૧૫ ૬૬ પીજાનું ખગુમરાનું તાંત્રાપત્ર.

૪૦. ધરસેન ખીજનું ઈ. સ. ૪૭૮ તું ખીજું દાનપત્ર.

આ દાનપત્રનું એક પત્ર મને મળેલું છે.^૨ “સ તસ્ય સુનુ ભણ ગોમિ (ન્દ)” આ શાખદોથી પતરાના અધુરા લખાણું શરૂઆત થાય છે. ધરાય-વિષયનું વિડિલિસ ગામ દાનમાં આપવામાં આવ્યું છે. તેની ચતુર્દિશનાં ગામો નીચે સુજાય છે:—

૧. ધરાય-વિષય...ધલાં. તા. કામરેજ. પ્રા. નવસારી.

૨. વિડિલિસ...હાલનું કામરેજ તાલુકાનું હિસ ગામ હોઈ રેડે. સપાઈ જમીનની વચ્ચમાં આવેલા એના ટેકરા આ અતુમાનને પુષ્ટિ આપે છે.

૫૦. ટલગામ...ટીઓા. તા. કામરેજ.

૫૦. દેલવર...દેલોાં “ ”

૬૦. જુડુક...જુયોર “ ” હાલ માત્ર એ ત્રણ છાપરાં છે.

૭૦. નેરાણ...વેળાણ. તા. માંગરેજ. પ્રા. નવસારી.

ઉપરનાં બને દાનપત્રામાં શ. સ. નો ઉપયોગ કરવામાં આવ્યો છે. આથી તે બનાવટી માનવામાં આવે છે. મારી પાસેનું આ દાનપત્ર મેં કલકત્તા “ધનીએન મુજીયમ”માં વાંચન માટે મોકલેલું. એનું વાંચન કર્યા પછી શ્રી. ચક્રવર્તી મહારાય જણાવે છે કે આ પત્ર બનાવટી (Forgery) ખતપત્રનો આખાદ નમુનો છે.

અડ્વ્યના ગુર્જરવંશના તાંકપત્રો

૫૦. દ્વદ્દ ખીજનું ઈ. સ. ૪૭૮ (અ. સ. ૩૮૦) તું દાનપત્ર. દાનની ઘોષણા નાનીપુરીથી કરવામાં આવી છે.

૧. નાનીપુરી...રાજપીપળા સંરથાનની હાલની રાજ્યાનીનું શહેર રાજપીપળા. આન્ધી પચ્ચાસેક વર્ષ પર નાદોદ નામ બહુદી રાજપીપળા રાખવામાં આવ્યું. નાનીપુરીના રથળ બાયત મતલેદ છે.

૨. અંકૂરેશ્વર-વિષય...અંકલેશ્વર. જી. ભરદ્વા.

૩. શિરીષપદક... અંકલેશ્વર તાલુકાનું સીસોદરા ગામ હોવાનું ડા. ખુલ્લર

(દાનમાં આપેલું ગામ. જણાવે છે. મારા માનવા સુજાય આ અરાયર નથી.

એની ચતુર્દિશનાં ગામ અંકલેશ્વર તાલુકા અને પાસેના રાજપીપળા સંરથાનમાં આપવામાં આવ્યાં નથી.) મળી એક કરતાં વધુ સીસોદરા ગામો છે એટલે સીસોદરા

હોય તોય તે કયું એ નક્કી કરવાનું રહે છે. અંકલેશ્વર તાલુકાનું જ સીસોદરા એમ કહી શકાય તેમ નથી. મારા ભતે તે સંજોદ ગામ હોવું જોઈએ. આ રથળ ધણું જીનું છે એમ ત્યાંનાં ખંડિત શિવલિંગો પરથી જણાય છે. સંકદ પુરાણુના રેવા-ખણુમાં આ રથળનો ઉલ્લેખ છે. “સરેદરા” નામથી એળાખાતી આખણુંની એક પેટા ન્યાતિને જુના વખતથી આ ગામના નામ સાથે સાંકળવામાં આવી છે.^૩ આ ગામ અંકલેશ્વર-હાંસેટ રેડ પર આવેલું છે.

૫૦. દ્વદ્દ ખીજનું એ સાથનુંજ ખીજું દાનપત્ર. આ દાનપત્રમાં પણ ઉપર જણાવેલાં નામોનો જ ઉલ્લેખ હોવાથી વિશેષ જણાવવાનું રહેતું નથી.

૨. જુઓ: આ લેખકનું “પુરાતન દક્ષિણ ગુજરાત” પૃ. ૧૬૪.

૩. જુઓ: “અનાલિલ જગત” માસિક નં. ૩. અં. ૬. પૃ. ૨૨. સને ૧૬૩૬.

૭. દ્વારીનાનું શ. સ. ૪૦૭નું દાનપત્ર.

દાનમાં આપેલું ગામ કમણીયશોધશાળાનું (મહાલ)માં આવેલું નિગુડામ છે.

૧. કમણીય...નવસારી પ્રાંતનું ઐતિહાસિક કામરેજ.

૨. નિગુડામ...નગોડ (ઝલ્લવાડા) તા. કામરેજ.

૩૦ વધૌરિયામ...વાવેચા. તા. બારડોલી. લ. સુરત

૪૦ ઝલ્લવદ...ઇલોં (મોડી) " "

૫૦ વિહાણુ...વિહાણુ. તા. કામરેજ.

૬૦ દહિથલિ...દેથલી. " "

૮. દ્વારાનાનું રાગ-ધીનાનું શ. સં. ૪૧૫ નું દાનપત્ર.

દાનમાં આપેલું તથ-ઉમ્ભરા ગામ “તથઉમ્ભરાહારદ્વલિશ” માં આવેલું છે.

૧. ઉમ્ભરાહારદ્વલિશ...અગુમરાનણોશા ભલાલ—એવો અર્થ હું કરે છું. અને ગામો પદસાણું (પ્રાં. નવસારી) તાલુકામાં આવેલાં છે.

૨. તથ-ઉમ્ભરા...અગુમરા. ‘ઉમ્ભરા’ આગળી ‘તથ’ મુકવામાં આવેલો છે એ કાઈક સૂચક છે એમ માનું છું. એક તાપી અને ધીનું અંધિકા કાઠે ઉમ્ભરા ગામ છે. આ એ ગામથી જુદુ એળાખાવવા; જેમ એ સીસોદા જૂદા એળાખાવવા એક આગળ આરકે ને ધીનાના નામ આગળ ગણેશવડ મુકવામાં આવે છે તેમ, અગુમરા પાસેના ડેઈ ગામનું નામ સુકવામાં આવ્યું હોય. અગુમરાથી ૧૦ માઈલ વાયવ્યમાં તાતીશૈયા ગામ છે. ‘તથ’ આ સ્થળનું સૂચક હોય એમ અનુમાન કરે છું.

૫૦ ઉષિકથણુ...અગુમરાથી નાણ માઈલ પર આવેલું ગાંગપોર પાસેનું જુના તાગાવવાણું સ્થળ.

૬૦ ધણિયામ...ગંગાધરા ખાડી પર આવેલું “ધસિ” ગામ હાલ ઉજાડ.

૫૦ સંક્રિય...સંક્રિ. તાં પદસાણું. પ્રાં. નવસારી.

૬૦ જરવદ...જેળવા. હાલ ઉજાડ. આ દાનપત્રનાં બધાં જ સ્થળો નવસારી પ્રાંતના પદસાણું તાલુકામાં આવેલાં છે.

૯. દ્વારીનાનું શ. સં. ૪૧૭નું દાનપત્ર.

અફુલેશ્વર-વિષયનું રાઈધ ગામ દાનમાં આપવામાં આવ્યું છે. એની ચતુર્દિશાનાં સ્થળો નીચે મુજબ છે :-

૫૦ વારનેર...વાસનેર. તાં અંકલેશ્વર. લ૭૦ ભરય.

૬૦ વરણડ નાદી...વર નાદી " "

૫૦ શુંદ્વાડ...દાનપત્રના ભૂગી વાયનમાં સુરત જલ્દાના ચીખલી તાલુકાનું “શુંથવાડ”—શુંથવાડ ગામ હોવાનું જણાવ્યું છે એ ડેવળ વધારે પહતી કદ્યના છે. દાનમાં આપાયલું ગામ ઉત્તર વિલાગનું અંકલેશ્વર તાલુકાનું અને એની ચતુર્દિશા સૂચક ગામ સુરત-નવસારી વિલાગનાં પાંચ પાંચ તાલુકા વટાવીને હોય એ બરાબર નથી. વળી એમ છતાં પણ સૂંધવાડ પશ્ચિમ આજુએ નાદી પણ દક્ષિણ પૂર્વમાં છે. આ ગામ તે હાંસોટ-માંડવી રોડ પર આવેલું સાચેણ ગામ હોઈ શકે.

૭૦ અરદ્વૈભ... મળતું નથી.

૧. અકુલેશ્વર-વિષય... અંકુલેશ્વર.

૨. રાધિ ગામ... મળતું નથી. (અંકુલેશ્વર તાલુકામાં હાસોટ ભાડવી રોડ પાસે વર-નદીથી ઉત્તરે એક રોહિદ ગામ છે અફે. પણ દાનપત્રમાં તે ગામની પૂર્વ બાળુએ 'વારનેર' હોવાનું જણાવ્યું છે. જ્યારે હાલતું રોહિદ ગામ એની પથીમે છે.)

રાધુરુદ્ર રાજવંશનાં તાંત્રિકતા

૧૦. કર્ક ખીળતું શ. સં. ૬૭૬ નું દાનપત્ર.

૧. કાશાડુલ-વિષય.. કુદુસદ. તા. એલાયાડ. ગુ. સુરત. કીમ સેટેશનથી એ માઈલ દક્ષિણ આવેલું છે. સ્વઠ ૬૦ ૬૦ કુવને આ સ્થળેથી કૃત્રિમોના ઘણા સિક્કા મળેલા એવી વિગત કહોરના પુરાતન વિષયમાં રસ લેતા વસેચું સ્વઠ શ્રી. હાડારભાઈ વક્તાલે મને એક પત્રમાં જણાવેલું છે.

૨. સ્થાવરસ્પલિકા... આસ્તા. તા. કામરેજ. પ્રા. નવસારી (દાનમાં આપેલું ગામ)

દાનમાં આપેલું ગામ ફૈરાડ... વિહાણની પથીમે તા. કામરેજ. પ્રા. નવસારી.

પિપળાચળ... પાલીની ઉત્તરે

કાશ્યપુરી અને વાદ્ર આમો... કડોદરા અને વાવ ગામોની પૂર્વે આવેલું છે. તા. કામરેજ. પ્રા. નવસારી.

૧૧. દન્તિવર્માનું શ. સં. ૭૮૬ નું દાનપત્ર.

રાજને પુરાવી નદીમાં સ્નાન કરીને તૈલાટ વિષયમાં આવેલા ડામિપદ્ધતિર્થમાંના વિદ્યારને ચોકુટિ ગામ દાનમાં આપ્યું.

૧. કામિપદ્ધતિર્થના વિદ્યાર... નવસારી તાલુકાના સરેણા ગામ પાસેના કપિલેશ્વરના શિવાલય અને ભીટોળા નજીકના સીસોદરા ગામની આસપાસ વીટોળાયલા ટેકરાઓની વચ્ચમાંના લાગમાં આ વિહારો આવેલા હોવા જોઈએ એમ આ વિલાગમાંથી મળતા પ્રાચીન અવશોષે પરથી નિર્ણિત થાય છે.

૨. પુશ્વાની નદી... કપિલેશ્વર પાસેની નવસારીની પૂર્ણા નદી.

૩. તૈલાટ... તૈલાડા. તૈલાડી પરણણા તરીકી આ નામ ન્યાતિઓના ખોણા વહીવટમાં આજ પણ પ્રચ્છિત છે.

૪. ચોકુટિયામ... ચોખડ ગામ.

૫૦ દ (ને) લ્યાડ... ડાલેલ.

૬૦ અપસુન્દર... આસુન્દર.

૫૦ ડાલુપટ્ટિકા... ડેલસાણુ.

૬૦ મંદારિની નદી... ભીટોળા નદી.

આ દાનપત્રનાં બધાં જ સ્થળો નવસારી પ્રાતના નવસારી તાલુકામાં પૂર્ણા અને ભીટોળા નદીઓની વચ્ચમાં આવેલા છે.

૧૨૦. કુવ ત્રીજાનું શ. સં. ૭૮૬ નું દાનપત્ર.

૧. કર્માન્તપુર-વિષય... કામરેજ.

૨. પારાહણક આમ...
 (ઉપલા વિલાગનું-
 દાનમાં આપ્યું તે) પરોણા. તા. કામરેજ. પ્રા. નવસારી. હાલ આ ગામની
 ગણુના પરા તરીક થાગ છે. બારડોલીથી ઉત્તરે ચાર માઈલ
 પર આવેલું છે.

૫૦ કુષ્ઠીસ્વલિલકા...કંડોદ. તા. આરડોલી. લ. સુરત.

૬૦ ચેનાહારમાંનું...પલસાણા તાલુકાનું તેન ગામ.

ઘૌરાચછક આમ...ખરવાસા ગામ. તા. પલસાણા. તથા
 જોણંધા આમ...નોળવા. તા. પલસાણા. પ્રા. નવસારી.

૫૦ મોદુક આમ.. સોતા. તા. આરડોલી.

૭૦ મોદુવાસંક...સોવાઢી. તા. કામરેજ.

૧૩. અમેધવર્ષ પહેલાનું શ. સં. ૭૭૭ નું દાનપત્ર.

દાનમાં આપેલું ઝરિવલિલકા ગામ “સંજાણ ચોવીસ ગામમાંનું” છે. આ દાનપત્રમાં
 જાણુવેલાં બધાં જ રથગો સંજાણથી પૂર્વમાં લગભગ સાત માઈલ દૂર આવેલાં છે. હાલ
 ત બધાં થાણા જલ્દાના ઉચ્ચરણાંવ પેટામહાલમાં આવેલાં છે.

૧. સંજાણ...સંજાણ.

૨. ઝરિવલિલકા...જરોલી.

૫૦ કલુંબી નદી...કાળુ નદી.

૬૦ ઉપલ હત્થક...ઉપલાટ ગામ.

૫૦ નંદામ...નાંડાંવ

૭૦ ધનવલિલકાઆમ...ધનોલી.

૧૪. કૃષ્ણરાજ બીજાનું શ. સં. ૮૧૦ ઈ. સ. ૮૮૮ નું દાનપત્ર.

રાજનો મુકામ “અકુલેસ્વર”માં હતો ત્યારે વરિઅવિ-વિલાગમાં આવેલું કવિદસાહિ
 ગામ દાનમાં આપ્યું.

૧. અકુલેસ્વર...અંકલેસર. લ૭૦ લરચ.

૨. કવિદસાહિ...કોસાડ. તા. એલાપાડ. લ. સુરત.

૩. વરિઅવિ...સુરતથી લગભગ ચાર માઈલ દૂર તાપીને દક્ષિણ તએ આવેલો નવસારી
 પ્રાંતના કામરેજ તાલુકાનો વરીઅવ કસ્પો.

૫૦ વલાછ...વરાણ. તા૦ ચોર્યાસી. લ૭૦ સુરત.

૬૦ ઉત્તરપટણુક...ઉત્ત્રાણ.

૫૦ વરિઅવિપટન સીમા...વરીઅવ નગરની સીમ.

૬૦ વસુહારિક...વસવારી. તા૦ એલાપાડ.

૧૫-૧૬. ધન્દ્રાજ બીજાનાં શ. સં. ૮૩૬. ઈ. સ. ૬૧૫ નાં એ દાનપત્રો.

આ એ દાનપત્રોમાંથી પહેલા દાનપત્રમાં કુમણીજ નજીક આવેલું “ઉમ્ભરા”* અને
 બીજાનાં “તેન” ગામ દાનમાં આપવામાં આવ્યું છે. પહેલા દાનપત્રનાં અથાજ ગમો નવસારી
 પ્રાંતના પલસાણા તાલુકાનાં છે.

૧. કુમણીજ...અતિહાસિક. કામરેજ. તા. કામરેજ. પ્રા. નવસારી.

૨. ઉમ્ભરા...અશુમરા.

* જુઓ : ચાંદેખાંનું નં. ૮ નું દાનપત્ર.

પૂર્ણ તોલંજીક...તોલંજા. હાલ ઉજીવડ.
 ૬૦ મોગલિકા...મગોલી. "
 ૫૦ સંહિતામ...સાંકી.
 ૭૦ જવલદ્રોપ...જોળવા.
 ખીજ દાનપત્રમાંનું તેજામાં...તેન. તા. પલસાણુ.
 પૂર્ણ વારડપદિકા...વરડ ગામ. તા. બારડોલી.
 ૬૦ નામ્ભીતટક...નાંડીડા. તા. પલસાણુ.
 ૫૦ વલિશ...વણેસા. "
 ૭૦ વચ્ચિયણ આમ...વલથાણ. "

૧૭. કર્ક્ક સુવર્ણિવર્પનું શ. સં. ૭૪૩. ઈ. સ. ૮૨૧ તું દાનપત્ર.

આ દાનની ઘોષણા રાજનો પડાવ વંકિકા નહીને કોઈ હોતો ત્યારે કરવામાં આવી છે. દાનપત્રમાં “નવસારિકા”ની તે સમયની એક જૈન સંસ્થાને એક ઐતર આપ્યાની વિગત છે. આ ઐતર અમ્ભાપાટક ગામની સીમામાં આવેલું હોવાનું જણાયું છે.

૧. વહિકાન નહીં...સુરત જિલ્લાના વલસાડ કસ્યાની દક્ષિણ આવેલી વાંકી નહીં.

૨. નવસારિકા ...નવસારી.

૩. અમ્ભાપાટક...દાનપત્રના વાંચનમાં આમણપુર ગામ હોવાનું જણાયું છે. મને લાગે છે કે આ ગામ અમણપુર નહીં પણ એ જ રેખા પર નવસારીથી ત્રણ માઠલ ફૂર આવેલું “આમળી” ગામ.

૫૦ મહાનહી પુરાવી...પૂર્ણાં નહીં.

૭૦ સંમ્ભપુર (ગામનો સાર્વજનિક કુવો)...આ ગામ મળતું જ નથી એમ જણાવવામાં આવ્યું છે પણ તે બરાબર નથી. આ ગામ તે નવસારી તાલુકાનું સંહલપુર ગામ.

૧૮. કૃવ ખીજનું શ. સં. ૮૦૬ તું દાનપત્ર.

રાજયે સંકાનિતના મહાર્યને ટાંણે સેમેશ્વરના સંગમતીર્થમાં રનાન કરીને કાન્તારામ જિલ્લાના કવરિકા વિભાગમાંથી વહેતી મદ્દાપી નહીને કિનારે આવેલા કાન્પિદ્યતીર્થના વિહારને સુહિલા-વિપયનું ધબ્ધાસહ ગામ દાનમાં આપ્યું.

આ દાનપત્રનું વાંચન કરી તે અંગેનો લેખ જાણીતા ધતિહાસવિદ્દ શ્રી. અળતેકર મહાશયે “એપિયારીઓ ધનીકા”માં^૪ અસ્થિક કર્યો છે. પણ એનાં ડેટલાંક સ્થળો બાખત ગુંચ રહી ગયેલી હોવાથી એ બાખત કંઈક વિસ્તારથી યર્ચવાની જરર જણાય છે.

૧. સેમેશ્વર તીર્થ...શ્રી. અળતેકર મહાશય જણાવે છે તેમ ગુજરાતિ કાહીઆવાડમાં મળો, આ નામનાં ત્રણ નહીં પણ ચાર તીર્થ છે. એક પ્રભાસમાં, ખીજું સિદ્ધપુરમાં, ત્રીજું કરનાળી આગળ, ચોથું સુરત નજીક તાપી તાપે આવેલા જાણીતા તીર્થસ્થળ કુરક્ષેત્રની નજીક.^૫ આમાંથી પહેલાં એ હોવાનો તો સંભલ નથી. અને ખીજનાં એમાંથી કયું એ નિર્ણય થઈ શકતો નથી.

૨. કાન્તારામ...કાતારગામ.

૩. કવરિકા-વિપય...આ સ્થળ બાખત લાળ મળતી નથી. એમ જણાવવામાં આવ્યું છે અને ગુંચ પણ છે જ. તેમ છતાં એ સ્થળ તે કાન્પિદ્ય વિહારવાળા સ્થળથી અભિ ખૂણામાં

૫. ભૂચો. Vol. XXII., No. 12.

૬. જૂનો : તાપીમહાત્મ્ય અં ૬૮.

દ્વેક માઈલ દૂર આવેલું નવસારી ગ્રાંતના મહુવા તાલુકાનું "કલીણ" ગામ હોવાનું અનુમાન કરે છું.

૪. મદ્દાપી નહીં...મિટોળા નહીં. આ નહીનું મહાવ નામ જાણીતું છે.

૫. કાચિપથતીર્થ...મિટોળા નહીં અને સિસેદ્રા ગામની સીમની આસપાસમાં આવેલું (નવસારી તાલુકામાં) રથળ. આગળ એનો ઉલ્લેખ આવી ગયો છે.

૬. સુહિલા-વિષય...આ રથળ સંબંધી પણ કંઈ ભાગ મળો શકતી નથી એમ જણાવવામાં આવ્યું છે. મને લાગે છે કે આ રથળ તે નવસારી તાલુકાનું "સરોણા" ગામ હોઈ શકે.

૭. ધ્યાસહદ્યામ...દુંડેસા ગામ. તાઠ મહુવા. પ્રાં. નવસારી.

૮૦ વધ્યદ્વારી...વાલોડ. તાઠ આરડોલી. ૭૦ સુરત.

૯૦ પુરાવી સરિત...પૂર્ણા નહીં.

૧૦ લિંગ તડાગિકા...શંકર તલાવડી ગામ (ગામની સીમા).

૧૦ પદ્મમધ્યાશુ...પથરોણ. તાઠ મહુવા.

ચાલુક્ય રાજસત્તાનાં તાસ્માપત્રો

૧૬. વિજયરાજનું ઈ. સ. ૬૪૨ નું દાનપત્ર.

(આ દેખામાંના નં. ૧૬ થી નં. ૨૪ સુધીનાં દાનપત્રો દક્ષિણાંતી ચાલુક્ય રાજસત્તાનાં છે.)

૧. કાશાકૂલ-વિષય...કુડસદ. (આ ગામ નિપે આગલા દાનપત્રમાં શર્વી કરવામાં આવી છે).

૨. પરિયામ (દાનમાં આપેલું ગામ)...પરીઘા.

૫૦ સન્ધિયરામ...સાંધિએર ગામ.

બને ગામો સુરત ગુલાના ઓલાવાડ તાલુકામાં સાગણું રેષનથી પશ્ચિમે અનુક્રમે દોદ અને ચાર માઈલના અંતરે આવેલાં છે.

૨૦. શ્યાશ્રય શિલાદિત્યનું ઈ. સ. ૬૭૧ નું દાનપત્ર.

આ દાનની ઘોષણા નવસારીથી કરવામાં આવી છે. દાનમાં આપેલું આસદ્ધિયામ બાહીરિકવિષયના કણ્ણહવલાહારમાંનું છે. આ ત્રણે રથળો આણત સંશોધન બ્રથમાં નિર્ણય જણાવવામાં આવ્યો નથી.

૧. બાહીરિક...વહર ગામ. તા. જલાલપોર. ૭. સુરત.

૨. કણ્ણહવલ...કણ્ણાવ. તા. પલસાણા. પ્રાં. નવસારી. આ રથળમાંથી પુરાણું નસુના મળ્યા છે.

૩. આસદ્ધિયામ...અણગામ તરીકે ઓળખાવવામાં આવ્યું છે એ બરાયર નથી પણ તે નવસારીથી નૈત્રક્યે સાત માઈલ પર આપેલું જલાલપોર તાલુકાનું "આટ" ગામ હોવું જોઈએ.

૨૧. શ્યાશ્રય શિલાદિત્યનું ઈ. સ. ૬૮૨ નું દાનપત્ર.

૧. કાર્મણ્ય-આહાર...કામરેજ વિલાગ.

૨. ઓસુભલલાગામ...ઉલેળ. તા. કામરેજ. પ્રાં. નવસારી.

૩. અદલુરક „...અલુર. „ „ „

૨૨. મંગલરાજનું ઈ. સ. ૭૩૧ નું દાનપત્ર.

આ દાનની ઘોષણા મંગલપુરીથી કરવામાં આવી છે એ ઉપરાતની ડોઈ પણ વિશેષ હ્યોક્ટની ગોંધ ગુજરાતના ઔતિહાસિક દેખો લા. ૧ લા માં નથી.

મંગલપુરી...નવસારી પ્રાંતના વ્યારા તાલુકામાં પૂર્ણા નહીને કહી આવેલું “મંગલીઆ”
ગામ હોવું જોઈએ.^૧

૨૩. પુલંકથી જનઅથતું હી. સ. ૭૪૦ નું દાનપત્ર.

કાર્મબોય (કામરેજ) આડારમાંનું પરંક ગામ દાનમાં આપવામાં આવ્યું છે.

૧. પદકામ...પરથગામ. તા. કામરેજ. પ્રા. નવસારી.

૨૪. નાગવર્ધન ઉર્દુ નિશ્ચિવનાશ્રયતું દાનપત્ર.

દાનપત્રની સેવત આપવામાં આવી નથી. કાપાદેશરની પૂજા માટે ગોપરાષ્ટ્ર વિપયતું
બદેઓમ દાનમાં આપવામાં આવ્યું છે.

નવસારી તાલુકામાં પૂર્ણા નહીને નજીક સરોણા ગામને પાદરે આવેલું હાલનું કપિલેશ્વરનું
શિવાલય તે જ આ દાનપત્રનું કાગાલેખર છે. દાનમાં આપેલા ગામની અતુર્સીમાનાં ગામે જગ્યા-
વામાં આવ્યાં નથી.

૧. ગોપરાષ્ટ્ર-વિપય...આ રથળ આખત લાગે ભાગતી નથી. એમ જગ્યાવામાં આવે
છે. મને લાગે છે કે આ રથળ, તે નવસારીથી પૂર્વમાં સોણ માટ્ઠલ દૂર આવેલું નવસારી પ્રાંતના
મહુવા તાલુકાનું “ગોપરા” ગામ હોઈ શકે.

૨. બદેઓમ...નવસારી પ્રાંતના પદકામાં તાલુકાનું બદેસર ગામ હોવાનું અનુમાન
કરવામાં આવ્યું છે અને પ્રથમ દિનેએ એ બંધ એસટાં પણ જણાય છે. પણ વધુ આરીકાઈથી
તપાસતાં જણાય છે કે આ લેખના નં. ૨૦ ના દાનપત્રમાં કણ્ણાવનો મહાલ તરીકે ઉત્તેચ
થયેલો જોઈએ છીએ અને કણ્ણાવથી બદેઅર ત્રણ માટ્ઠલ કરતાં વધુ દૂર નથી એટલે જે
આ દાનનું બદેઓમ એ બદેસર જ હોય તો એને ગોપરાષ્ટ્ર વિપયમાં હોવાનું ન જણાવત. વળી
કણ્ણાવ મહાલ પણ ગોપરાષ્ટ્ર વિપયમાં નહીં પણ બાહીરિક વિપયમાં આવેલો હોવાનું નં. ૨૦ ના
દાનપત્રમાં જણાયું છે. એથી આ દાનપત્રનું બદેઓમ એ વિલાગની લૌગોલિક સીમાની
બાહીર અને ગોપરાષ્ટ્ર વિલાગની અંદર હોવું જોઈએ. આ દિનિથી વિચારતાં “ગોપરા” થી
અભિ ખૂઝામાં ૧૨ માટ્ઠલ દૂર આવેલું “વલવાડા” અગર તો એની છણાને ૪ માટ્ઠલ પર
આવેલું ખીલખી ગામ હોવું જોઈએ.

વલવાડામાંથી^૨ પુરાણા સિક્કડા (ચાંદીનાં) નીકળેલા. આરી વલવાડા ગામ હોવાને
વધારે સંખેત છે.

૨૫. નવસારીના મહામંડલેશ્વર દુર્લ્લલરાજનું શ. સં ૬૮૬ હી. સ. ૧૦૭૪ નું દાનપત્ર.

પાટણુની સોણાંકી સત્તાના સમયમાં તેના સુખા નવસારીમાં રહેતા હતા. નં. ૨૫ અને
નં. ૨૬ ના દાનપત્રના દ્વારા દુર્લ્લલરાજ કર્ણિહેલ સોણાંકીના રાજ્યકાળમાં નવસારી વિલાગના
દાનનાયક તરીકે હતા એમ દાનપત્રના લખાણ પરથી જણાય છે. તેમણે તલખદિકા-જનીશી
પથકમાં આવેલું ધામજણાયા ગામ દાનમાં આપ્યું છે. આ દાન કર્ણિહેલની આજાથી અધાર્ય
હોય એમ લાગે છે.

૧. નાગસારિકા...નવસારી.

૭. જુઓ : રવામી શક્રાન્દદા શિષ્ય કૃષ્ણાંદકૃત “વસ્તુભૂત” માની રજીમશાસ્ત્ર :

“મંગલાદૈ, પુરી ચાન્તે, વિશ્વુત યા લુચ નામના,

શક્રપુરી સમાદોક, વિલાતિ દક્ષિણાપથે.”

૭. રાનીપ્રદેશમાં મોટા ગામોનાં નામ પાણી પોર (પૂર), વાડા અગર પાડા પ્રત્યે મુખ્યામાં આવે છે.

૨. તલબદ્રિકા (જન્મશી પથક)...(ઉડ ગામનો તાલુકા) તળોધ. તા. ગણુહેવી. પ્રા. નવસારી. આ ગામ હાલ ખીલીમોરા કસ્તાનું પર ગણુથ છે. ડી. ડી. સી. આઈ. રેલ્વેના અંભિકા નદી પરના પુલની બાજુમાં આવેલું છે.

૩. ધામણાચા ગામ...ધમડાચા. તા. જલાલપોર. ગુ. સુરત.

૫૦ કાલાગ્રામ...કલવાચ. તા. ગણુહેવી.

૬૦ તોરણુથામ...તોરણગામ. „

૫૦ આવલસાદિ...અમલસાડ. તા. જલાલપોર.

૭૦ કષાવદિ...કષેલી. „

૨૬૦. દુર્લભરાજનું વિ. સં. ૧૧૩૧ નું દાનપત્ર.

દાનપત્રનો મજદૂર ઉપર મુજબનો છે. માત્ર તેના પથકના નામમાં તલબદ્રિકાને બહદે “તલબદ્રિકા” અને દાનમાં આપેલાં ગામની ચતુર્સ્વભાનાં ગામો પૈકી પૂર્વ બાજુએ ‘રાઈયામ’ મુકવામાં આવ્યું છે. આ સિવાય બીજે કંઈ કેરકાર નથી. ઉપરું દાનપત્ર ગોતાના માલીકની ભરજીથી આપ્યું તે સુઝાય આ સનદ પોતે વધારા તરીકે આપેલી જણાય છે.

૧. તલદહં...તળોધ.

૨. રાઈયામ...અજરાઈ. તા. ગણુહેવી. પ્રા. નવસારી.

૨૭. ત્રિલોચનપાદનું શ. સં. ૬૧૨. ધી. સ. ૧૦૫૦ નું દાનપત્ર. નં. ૨૭ અને નં. ૨૮ નાં દાનપત્રો લાટની ચાલુક્ય સરાનાં છે.

મૂળરાજદેવ સોણકીની સત્તા દાક્ષિણ્ય પ્રાતિમાં વિસ્તરતી શૈક્ષા દાદ્યાણુના તૈલપે પોતાના મુખ્ય સેનાપતિ બારપને લાટનો સામન્ત અનાવી મોકલ્યો હતો. આરપે નહીંપુરને પાટનગર અનાવ્યું. એની ચોથી પેઢીએ ત્રિલોચન ઉર્દે ત્રિલુલનપાદ થયો; તેનું આ દાનપત્ર છે.

આ દાનપત્રની વિશેષતા એ છે કે દાનપત્રની સનદોમાં સાધારણ રીતે દાનમાં આપેલાં ગામેની ચતુર્સ્વભાનાં સ્થળો જણાવવામાં આવે છે, ત્યારે આ દાનપત્રમાં હિશાઓ ઉપરાંત આર ખૂણાનાં સ્થળો પણ જણાવેલાં છે તેમ છતાં એ અંગેના સ્થળનિર્ણયો ડેવળ કાદ્યનિક છે.

દાનમાં આપેલું એરથાણુ ગામ એલપાડ તાલુકાનું એરથાણુ હોવાનું જણાવી બાકીનાં સ્થળો પૈકી ડાઈ પદ્ધતાણ તાલુકાનું, તો સચીનું તો વળી ત્રીજું ચાર્ચસી પરગણુ હોવાનું જણાવવામાં આવ્યું છે. ૬ આ રીતે ગામની એળાખ આપવામાં ૩૦-૩૦ માટ્લિના અંતરને પણ ધ્યાનમાં લેવામાં આવ્યું નથી.

દાનમાં આપેલું એરથાણુ ગામ નવશતના ધિલીખર-પથકમાંનું છે.

“થિ (or વિ) લ્લીશ્રનપથકાન્તર્દીચત્વારિશસંખ્યકે એરથાણુનવશતમ् × ×” આ પ્રમાણે શાખો છે. એ પરથી “એરથાણુ ૬૦૦ (ગામ) માં” એ મુજબ અર્થ એસાડવામાં આવ્યો છે એ પણ વાસ્તવિક નથી. પણ તેને બહદે એરથાણુ-નવશતાં-આ મુજબ હોવું જોઈએ એમ મારી માન્યતા છે. ૪૨ ગામનો પથક “ધિલીખર” અગર “વિલીખર” એમ એ જૂદાં જૂદાં અતુમાન માત્ર થઈ શક છે.

ધિલીખર...કામરોજ તાલુકાનું ધલાં ગામ હોઈ શકે. “ધ” ને બહદે “ધ” નો ઉપયોગ થયાનું જુનાં લખાણમાં જોવામાં આવે છે. વિલીખર...‘વિ’ ‘બિ’ ને ‘બિ’ નો બ-એમ

ગેસાઠવામાં આવે તો પલસાણા તાલુકનો એરથાણું નજીકનો બલેસર કરણો પણ હોઈ શકે. આ વધારે સંસ્કરનીય દેખાય છે. કારણ ૪૨ ગામના પથકમાં એરથાણું ગામ આવે છે એમ જણુંબંદું છે. બલેસર એરથાણુની નજીક છે. વળો એ પણ જુનું સ્થળ છે એથી તાપીને સામે દ્વિતીય આવેલા ઘણાં ગામ કરતાં આ વધારે બંધ બેસતું છે.

એરથાણું...નવસારીથી ઉત્તરે ૧૫ માઠલિ દૂર આવેલું નવસારી પ્રાંતના પલસાણા તાલુકાનું એરથાણું ગામ.

પૂર્વે. નાગમણ્ણા અને તનિકા...નાંદીડા અને તુંડી. તા. પલસાણા.

અધિખ્યાને. વરપદક આમ...વડલા. "

૬૦ લિંગવટ...લીંગડ ગામ. તા. પલસાણા.

નૈમન્દ્રયે. ઈન્દ્રોત્થાન...મળતું નથી. કદાચ ઈર્યાળવા ગામ (તા. પલસાણા) હોઈ શકે.

પણ્ણિમે. બહુનદિશ...ઓણુનંદ. સં. સચીનનું.

વાયવ્ય. દીમ્યાંક...દીમ્યાંરવા. તા. ચોયર્સી ૭. સુરત.

૭૦ તલપદક...તળાદરા, તા. પલસાણા.

કશાને. કરણુ...કરણુગામ.

આમાંના બધાં ગામો એરથાણુથી છ માઠલિના વર્તુલમાં આવી નથે છે.

૨૮૦. નિવિક્રમપાલનું શ. સં. ૬૮૮ ધ. સ. ૧૦૭૭ તું દાનપત્ર. ૬

આ દાનપત્રમાં જણાવવામાં આવ્યું છે કે: "શ્રીમ-મહારાજ જગતપાલે × × દુશ્મનને પરારત કરી, નાગસારિકામણ્ડલને મુક્ત કર્યું "અને" × × પદ્મદેવને નાગસારિકામણ્ડલના પાંચસો ગામવાળા અષ્ટગામ વિષયનો સામન્ત અનાંયો. × × "

નર્મદામાં સનાન કરીને રાજને શુક્લતરીધિની એક પાદશાળા માટે 'નન્દીપુર' વિષયનું 'હરિપુર' ગામ દાનમાં આપ્યું.

૧. નાગસારિકામણ્ડલ...નવસારી-વિલાગ.

૨. અષ્ટગામ...નવસારીથી અધિખ્યાનું આડેક માઠલિ દૂર આવેલું અષ્ટગામ. તા. જલાલપોર. ૭. સુરત.

૩. નન્દીપુર...નાંદીદ સં. રાજપીપળાનું.

૪. હરિપુર...હરિપાર ગામ. સં. રાજપીપળા. રેટ રેલવેના ઉમલકા સેશનની ૧॥ માઠલિ.

૨૮. ડેસરીવિક્રમ વિજયસિહનું વિ. સં. ૧૧૪૮ તું દાનપત્ર.

દક્ષિણા ચાલુક્યાની એક શાખાએ વિક્રમની ભારતી સહીમાં લાટ પ્રદેશના દક્ષિણ આગમાં હાલના બ્યારા તાલુકાના મંગલપુરીમાં નવી સતા સ્થાપી હતી. આ લેખના નં. ૨૮ થી ૩૧ સુધીનાં દાનપત્રો એ રાજસત્તાનાં છે.

દાનની વિગતમાં જણાવવામાં આવ્યું છે કે:—"રાજને × વિજયપુરમાં નિવાસ કરીને તાપીમાં (તપત્વાં) સ્નાન કરી, વિજયપુર પ્રાંતમંડલના પાર્વત્ય વિષયમાં આવેલું વામનબલગામ દાનમાં આપ્યું." દાનમાં આપેકાં ગામની ચતુર્દિશાનાં ગામો અતાવવામાં આવ્યાં છે.

૧. વિજયપુર... નવસારી પ્રાંતના સોનગઢ તાલુકાના જગલવેરી પ્રદેશમાં તાપી તેટે આવેલું વાજપુર. આ સ્થળમાં એક વિશાળ જ્યુનો ડિલ્લો છે અને તેની આસપાસ બીજી નાની ગઢીઓ છે. ઊર્ણુ દેવાલાં, ભૂર્તિઓના ભચાવશેંધો પણ આ સ્થળમાં સારા પ્રમાણુમાં જોવામાં આવે છે.

૬. નં. ૨૮ થી નં. ૩૧ સુધીનાં તાપેવ્નોની વિગત શ્રી ચૌહાન્ય ચન્દ્રિક નામક અંધમાણી લીધી છે.

૨. તપતી...તાપી નદી. કિલ લોડા આને પણ એને 'તપતી' કહે છે.

૩. પાર્વત્ય-વિષય...વાજપુરના ડિલ્લા નજીક આવેલું 'પરગટ'ના ડિલ્લાના નામથી એળાખાનું સ્થળ.

૪. વામનબલયામ...ચૌલુઝ્ય ચન્દ્રિકાના લેખક આ સ્થળ તે બાવલી ગામ હોવાનું જણાવે છે. મને લાગે છે કે આ બરાયર નદી પણ તાપી નદી જ્યાં આગળ દક્ષિણ તરફનો વળાંક લે છે તે નજીક આવેલું "ઓરગામ" હોવું જોઈએ. હાલ ઉજાડ છે આમલપાડાનું ફળીયું. પૂર્વ અને દક્ષિણ. સૂર્યેકન્યા નદી...તાપી નદી.

પશ્ચિમ. ખાણુડવનન...હાલના બહેવાળું ગામવાળો ધીય જંગલવાળો લાગ.

ઉત્તર. શયામાવલિ...બાવલી ગામ હોઈ શકે. આ બધાં જ સ્થળોં નવસારી પ્રાંતના સેનગઢ તાલુકાના વાજપુર વિભાગમાં આવેલાં છે.

૩૦. વીરસિંહદેવનું વિ. સં. ૧૨૩૫ નું દાનપત્ર.

વાલભિલ્યપુરમાં આવેલા કંદેશેખર સરોવરમાં રનાન કરીને વાલભિલ્યપુર ગામ દાનમાં આપ્યું. આ દાનપત્રનાં બધાં જ સ્થળોં નવસારી પ્રાંતના બ્યારા તાલુકામાં આવેલાં છે.

૧. વાલભિલ્યપુર...બાલપુર. બ્યારા કરણથી દક્ષિણ નવેક માઠલિ હર આવેલું છે. ત્યાંના અવરોધો પરથી એ સ્થળ ધંણ પુરાતની હોય એમ જણાય છે. ત્યાં આવેલા શિવાલયની પાસે જ એક મેટો કુંડ છે. તે જ આ દાનપત્રનું સરોવર. કંદેશેખર મહાદેવના શિવાલયમાં અને તેની નજીકમાં ત્રણેક શિલાદેખો છે. સન ૧૯૨૧ ના અરસામાં વરોહરાના મ્યુઝીયમના તે વખતના કદુરેટર શ્રી ગંગુલી મહાશયના ધ્યાન પર આ સ્થળ બાધતની હકીકત મેં આણેલી. આ સ્થળની આસપાસમાં ધણા અવરોધો પથરાયલા છે.

૫૦ અભિક્ષા આમ...ચૌલુઝ્ય ચન્દ્રિકાના લેખક "વિકા" ગામ હોવાનું જણાવે છે પણ આ નામનું ડાઇપિણ ગામ આખા તાલુકામાં નથી. આંધીઓ ગામ છે પણ તે બાલપુરથી પશ્ચિમે ત્રણેક માઠલિ પર આવેલું છે. પૂર્વમાં રાનીઓંબા ગામ છે. કદ્દાય આ ગામ હોઈ શકે.

૬૦ પૂર્ણા નદી...પૂર્ણા નદી.

૫૦ ઘૃતવંગ્ય...ઘૃંટાડીઓ ગામ.

૭૦ કરણવલિ...ચન્દ્રિકાના લેખક કંજણુગામ જણાવે છે. પણ આ ગામ આંધરી નદીના રાપુમાં આવેલું છે એટલે જો ડારના સ્થળનો ઉલ્કેખ કરવાનો હોય તો કદ્દાય આ નદીના નામનો ઉપરોગ કરવામાં આવત. મારા માનવા મુજબ આ ગામ તે બાલપુરની પરોસમાં આવેલું હાલનું કરણવેલ ગામ જ છે.

હાલનું ગામણું બાલપુરથી સહેજ પૂર્વમાં છે, પણ આ ગામની સીમના ડેટલોક લાગ એતારતો છે અને રાનીઅદેશમાં ગામણું ધણીવાર ફેરવાઈ નથી છે. એ સુનાય ૭૦૦ વર્ષના ગાળામાં કરણવેલનું ગામણું સહેજ ખરણું હોય.

૩૧. રાજ કર્ણદેવનું વિ. સં. ૧૨૪૭ નું દાનપત્ર.

રાજાએ બહુધાન અને કચ્છાવલિનિવાસી ખાલાણોનો વૈહારિકા-વિધાનનું ડાયુરચામ દાનમાં આપ્યું છે.

૧. બહુધાન..સુરત અલ્લાના માંડવી તાલુકામાં તાપી તે આવેલું એઢાન તીર્થ.

૨. કચ્છાવલિ...કંણોલી. તા. જલાલપોર. જી. સુરત.

૩. વૈહારિકા...બ્યારા. તા. બ્યારા. પ્રા. નવસારી.

૫૦ સીમલદાગામ...ચીખલદા. તા. બ્યારા.

૬૦ શાકમલરી નદી...સાંકળી ગામભાળી નદી.-ઝાંખરી નદી.

૫૦ વાલાવર્ધનગ્રામ...વાલોડગામ. તા. આરડોલી.

૭૦ વિશાલપુર...મળતું નથી. ચન્દ્રિકાના લેખક વ્યારાથી પણીમે આવેલું ખુશાલપરા જણાવે છે પણ તે બરાબર નથી. કારણું આ ગામ તો જેતી અગેની નવી વસાહત છે. અને તેમ છતાં પણ એ સ્વીકારવામાં આવે તો કપુરાથી વાયવ્ય ખૂણામાં આવેદા ગામનો ઉલ્લેખ કર્યાને અને શુદ્ધ ઉત્તરમાં આવેલા વ્યારાનો ઉલ્લેખ કરવામાં આવત. આથી ખુશાલપરાને વિશાલપુર તરીક એળાવવનું બરાબર નથી.

કાર્પુર ગ્રામ...કપુરા. વ્યારાથી દક્ષિણે ચાર માઠલિ.

પરચુરણ લેખો

૩૨. સેન્ટ્રક રાજ પૃથ્વીવલ્લાલ નિકુમ્ભલ્લાશકિતનું ઈ. સ. ૬૪-૫૫ તું દાનપત્ર.

આ દાનપત્રનાં ગમો નવસારી પ્રાંતના પલસાણા તાલુકામાં આવેલા છે.

૧. ચેયણ-આહાર...તેન ગામ. (આગલાં દાનપત્રોમાં આ ગામનો ઉલ્લેખ આવે છે.)

૨. અલિસામ...વણેસાગામ.

૩૩. ચાહમાન લરુવડું ઈ. સ. ૭૫૬ તું દાનપત્ર.

૧. અફૂરેશ્વર-વિષય...અંકલેશ્વર.

૨. અજુન દેવીગામ...મળતું નથી. (દાનમાં આપેયું તે)

૩૪. શિલાહારવંશીય રાજ અપરાજિત દેવતું ઈ. સ. ૬૬૩ તું દાનપત્ર.^{૧૦}

૧. સંયાન ભૂમિ...હાલતું સંબળણ.

૩૫. ક્ષત્રપ ઉષવદાતનો નાશિકની શુદ્ધામનો લેખ.^{૧૧}

૧. લડકાચણ...લરચ.

૨. ઈંડા નદી...એળાખાતી નદી.

૩. પારદા „ ... પાર નદી. પારદી. ૭. સુરત પાસેની.

૪. દમણા „ ... દમણાંગંગા નદી.

૫. કરઘેના „ કાવેરી નદી. તા. ચીખલી. ૭. સુરત.

૬. કાપુર-આહાર...કપુરા ગામ. તા. વ્યારા. આ ગામનો પરિયય આગળ આપવામાં આવ્યો છે. અહીં એ ગામનો ઉલ્લેખ પરગણા તરીક થએલો જોવામાં આવે છે.

૭. ચિખલપદ્ર...ચિખલદા ગામ. તા. વ્યારા. માં. નવસારી.

આ રીતે ઉપર જણાવેલાં ડ્રે દાનપત્રોનાં ૧૭૧ સ્થળોનાં સંશોધનનું કાર્ય પૂરું થાય છે. આમાંના ડેટલાંક સ્થળો હજુ એળાખાયાં નથી. પુરાતન સ્થળોની પરખ કરી નિર્ણય કરવાનું કાર્ય કરીલું કર્યા હોય છે એ વસ્તુ પુરાતનશોધકની નિગાહ બહારની નથી. મેં શક્ય તેરલી કાળજી અને ઝાણાવટ પછી જ મારા નિર્ણયો કર્યા છે; તેમ છતાં એમાં કાંઈ ભૂલ હશે તો એ સુધારવા હરપ્યે નૈયાર રહીશ. આ સ્થળે તો મારા એટલું જ જણાવી લઈશ કે પુરાતનશોધકને, આ રીતે કરેલો શ્રમ એમના અન્વેષણ કાર્યમાં કાંઈક વિશેષ પ્રકાશ આપનારો જણાશે તો મારા કાર્યની સફળતા થએલી માનીશ. દક્ષિણ ગુજરાતની જનતાને તો આ સંગ્રહથી એમના વિલાગનાં પુરાતન સ્થળોનું ગૌરવ જાણવા સાધન મળે છે એવા મારો વિશ્વાસ છે.

૧૦. આ દાનપત્રની વિગત "Important Inscriptions from Baroda state" Vol. I, Memoir No. II, 1943. p. 51 & 60-માંથી લીધી છે.

૧૧. આ લેખની વિગત ડો. શ્રી. જ્ય. કેતારના "ગ્રાચીન મહાસાધ્ય" નામક અંથમાંથી લીધી છે. પૃ. ૧૫૬.

REVIEWS

The Aborigines : VERRIER ELWIN, Oxford Pamphlets on Indian Affairs, No. 14, pp. 32, as. 6. Oxford University Press, July, 1943.

At a time when the publication work of most Indian Universities is in a moribund state, owing to various circumstances, the Oxford University is performing a great service by its lively pamphlets on Indian Affairs. The present brochure on the aborigines of India draws pointed attention to the various problems connected with the life of these neglected people, and Mr. Elwin has succeeded within the small compass of 32 pages in collecting a mine of information scientific, cultural, and political and in presenting it in a readable manner. Ten years of close contact with the aborigines in various parts of India, combined with an inherent sympathy with the tribes, which led to the romance of the Englishman marrying a bright Gond wife, have equipped Mr. Elwin to deal with the subject in a sympathetic and yet realistic manner.

The importance of the problem of aborigines in India arises from their large population which is at present about 250 lakhs. Out of these the tribes living in Gujarat number about ten lakhs and what is most significant, the tribes, which speak Bhili or Bhilodi language, so closely related to Gujarati, number about 40 lakhs. Mr. Elwin divides the aboriginal population into four classes ; the first two classes (probably not more than fifty lakhs) consist of real primitives living in the hills—"with their religion characteristic and alive ; their tribal organisation unimpaired, their artistic and choreographic traditions unbroken, their mythology still vitalizing the healthy organism of tribal life." The third class probably numbering 200 lakhs consists of those who under the influence of external contact have begun to lose their hold on tribal culture, religion and social organisation. Then there is the fourth class consisting of the old aristocracy of the country, represented by great Bhil and Naga chieftains, the Gond Rajas, a few Bunjwhar, or Bhimiya landlords, Korku noblemen, wealthy Santal and Uron leaders and some highly cultured Mundas. These retain some of the old tribal names, and their clan and totem rules and yet have adopted the full Hindu faith and even European style of living. The whole problem according to Mr. Elwin is how to enable the tribesman of the first two classes to advance direct into the fourth class without having to suffer the despair and degradation of the third.

He describes the *political solution* of protecting the tribesmen by placing the excluded areas under the Governor at his discretion as having failed. The *missionary solution* of changing the culture of aborigines or assimilating them into a new community e.g. Hindus or Christians does not find favour. The *geographical solution* based on a policy of bringing the tribesmen down to the plains is the least satisfactory. Mr. Elwin advocates what

he calls the *scientific solution* viz. a policy of "temporary isolation and protection" for the aborigines until their neighbours are sufficiently civilised, and until a race of men arise who are qualified to assimilate the aborigines into new society without doing harm to them.

This solution has evoked much criticism and rightly too. In the first place, temporary isolation is well nigh impossible in a world of quick moving forces. Only a Canute may say that the forces of civilisation shall proceed only so far and no further. Secondly, the aboriginal tribes have come into cultural contacts with other races for thousands of years and racial evolution cannot be stopped by any scheme of temporary isolation. Thirdly, the proposal suffers from the same defects which the political solution is reported by Mr. Elwin to suffer. Yet Mr. Elwin's booklet is an eye-opener and the pamphlet deserves to be carefully read and considered.

P. G. S.

Maria Murder and Suicide : VERRIER ELWIN with a foreword by W. V. Grigson, I.C.S., Oxford University Press, November 1943, pp. 259 with about 100 plates, maps etc. Price Rs. 10.

This is a crime book of unusual importance. It is definitely more interesting than either of the novels of the aboriginal life of India for which Mr. Elwin has already made a name. It describes a larger variety of crimes, murders, and suicides. Few books would furnish better material for a real understanding of the life of the aborigines. As the author states, the book is a contribution of social anthropology rather than the study of crime. In great majority of cases, the accused confesses the murder even before he is detected so that there is no scope for the thrills or the clues which form the pivot of the detective stories. The book is of great sociological and psychological interest as it is a study of the reasons that derive unsophisticated primitive men to kill and wound their fellows. Yet there is not a single dull page and the general reader will find few books more delightful and lively. The chapters on "crimes of revenge", "crimes of women", "criminal lunacy" provide a thrilling description of crime among the aborigines described with unerring sympathy, while those on causes of crime viz., witchcraft and magic, marital infidelity, "alcohol" and fatigue will each repay repeated reading—so well and faithfully are the causes analysed and explained. Mr. Elwin's facile pen, his unfailing sense of the artistic, the delightful illustrations, the excellent printing and get up—all add to the charm of the book.

The book is primarily the result of a thorough investigation of the official records of the trials of the Maria homicides during the years 1921 to 1941, accompanied by personal visits to the jails and discussions with the criminals. It was inspired by the author having noticed very high incidence of the crime among the Bison-horn Marias as compared with the Muriyas in the north of the Bastar states. The Bison-form Marias (so called from the practice of Bison-horn masques worn by them during festival dances) are "physi-

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cally charming people, of good stature, perfect figure, finely featured with carefully tended hair, often lovely golden brown in colour. Both men and women are very strong and their health is fairly good." Mr. Elwin's explanation of the high incidence of crime is remarkable. He considers that the consumption of alcohol among both the Marias and the Murias is about the same though perhaps the Marias are more addicted to rice-beer, and resort to illicit distillation more frequently. "The Muria differ from the Maria in the quite extraordinary absence of jealousy among them, in their lack of attachment to property, and personal possessions, in their very strong civic and social instincts, in their gentleness and kindness. This difference is largely due to the existence among the Muria of the Ghotur or Village dormitory, in which the boys and girls of the tribe grow up from childhood under a high degree of discipline and are trained in the tribal virtues." The Marias compared to the northern neighbours Murias grow up passionate and jealous, strongly attached to individual goods, undisciplined and revengeful : and they thus find frequent occasions to get excited for committing murders. This analysis of the two patterns of culture is interesting and it is hoped will be further developed in the forthcoming book by the author, the Murias and their Ghotul." But in the meantime it provides food for the thought, how far the remedy of "temporary isolation and protection" suggested by the author as the scientific solution of the problem of the aboriginal can be considered, as infallible. If the dormitory system of the Murias could instil strong civil and social instincts, and induce gentleness and kindness, cannot a properly regulated system of hostel schools among the aborigines help in bringing up the original inhabitants to higher standards of civic and social life?

Mr. Elwin deserves great credit for successfully popularising anthropology in India and his books inspire further interest in this long neglected subject. He steers clear of technicalities or racial anthropology, anthropometry, and he is for that reason,—wrongly to my mind—sometimes dubbed as lacking in scientific training. But few anthropologists have done field work of such a searching and thorough type, extended over so long stretches of intimate contact with the communities described, and given such delightful and sympathetic and yet realistic pictures of aboriginal life. Let us hope that more field work accompanied by social, medical, and public health work, will be inspired by his example, and that our universities will get to realise the importance of his subject and give it an independent status both in teaching and examination.

P. G. S.

વિશ્વર્ણન : (૧૯૪૩-૧૯૪૪) : સંપાદક : છોટાલાલ માનસિગ કામકાર, એ. એ., આમુખ લેખક : ગ્રેડેસર સી. એન. વડોલ, જન-માનુભૂતિ પ્રકાશન મંદિર, મુંબઈ; પૃષ્ઠ-૬૦૧; મુદ્ય-૩. ૩॥.

પાંચ વર્ષે નેટલા ટૂકડ ગાળામાં વિશ્વર્ણન નેવી ચોપડીની ત્રીજી આવૃત્તિ બહાર પડે એ તેની ઉપરોગિતાની તેમજ લોકપ્રિયતાની પૂરતી સાખીતી છે. આ અંથનું માત્ર વિહારલોકન કરતારને પણ ખાતરી થશે કે એ આટલી ઉજાવળ કારકીર્દિને લાયકજ છે. ખગોળવિદ્યા, વિજ્ઞાન, ભૂગોળ, ધર્તિભાસ, અર્થશાસ્ત્ર, સાહિત્ય, રભતગમતો ધર્ત્યાદિ અધ્યાત્મ

વિષયો પર આમાં બહુ સારી અને રસમદ્દ માહિતી છે. ચાહું અનાબો અંગેનાં આંકડાં તથા હકીકતો, ડાઈપણ સામાન્ય વાચ્યક એ પર પૈનાનો મત ધરી શક, એવી રીતે અપાઈ છે. યુદ્ધવિષયક માહિતી તેમજ યુશેપના દેશોના હાલના નાન્યાંધારણની હકીકતો વાચ્યકને ખાસ આર્કિવે. આતું પુસ્ટક જગતની ડાઈપણ ભાષામાં આવકારપાત્ર ગણ્યાય. શુરૂરાતી ભાષામાં તો એ ગોરજ ભાત પાડતું હોવાથી સંપાદકને નેટલો ધન્યવાહ આપીએ એટલો આછે. છે.

આવા સારા પુસ્ટકમાં યોગ્ય ગોડનણીનો અભાવ ગુવામાં કાંઠાની જેમ ભૂચે છે. ધર્ણી વાર એકજ વિષય પરની માહિતી ડાઈપણ કારણ નિના જુદા જુદા પૃષ્ઠો પર પથરાએલી ગણ્યાય છે. અહીં ચાપાજ દાખલા લઈશું. પરતકના ૧૦ મા પાના પર જગતના ડેટલાક સુખ્ય શરેરોની વરતી આપવામાં આવી છે, પણ તેમની વરતી સંબેના જગતના પરેલા દરે શરેરોના નામ પા. ૨૧ પર છે. જરાક સંભળ લીધી હોતું તો આ બને માહિતીઓ, એકજ ડાઈકમાં આપી શકાન. મિત્રહંચિ હિં લોક: તેથી લસે સંપાદક એમ ન કરે, પણ આ બને હકીકતો સાથીસાથ તો આપવીજ નોઈએ. આજ પ્રમાણે જગતના જ્યે અને દેશોની વરતી પા. ૬-૧૦ પૂર આપી છે; પણ જગતના જુદા જુદા ખંડોવાર દુનિયાની વરતીની વહેચણી પૃ. ૧૪ પર છે. આ બને હકીકતોની વચ્ચે નવંત જવાલાસુખી પર્વતો, પ્રભ્યાન ધરતીંગો, પર્વતો અને પર્વતના ધારો વિષે ડેટલાક માહિતી આપી છે. વિશ્વર્દ્ધન જેવા પ્રસ્તકમાં લેખકના દિક્ષાણ પ્રમાણે જુદી જુદી જાતની ગોડનણી શક્ય છે; પણ ડાઈપણ દ્વારાં બિંદુથી આવી ગોડનણીનો અચાવ થઈ નહિ શકે.

ગોડનણીની ભામીને લીધે ડેટલાક વાર એકજ હકીકત કે આંકડાઓનું પુનરાવર્તન થાય છે. દી. ત. બ્રિટિશ હિંમાં અરસ્તિત્વ ધરાવતી સહારી મંડળોનો વિષેના આંકડા પા. ૨૮૬ તથા પા. ૩૧૦ પર આપવામાં આવ્યા છે. આ બને આંકડાઓ વચ્ચે એકજ ફ્રેક છે. પૃ. ૨૮૬ પરના આંકડા ૧૬૩૬-૪૦ સુધીના છે; પૃ. ૩૧૦ પરની માહિતી ૧૬૩૮-૩૯ સુધીની છે. આજ પ્રમાણે, હિંમાં નહેરકામવાળું ક્ષેત્રફળ પા. ૨૬૮ તેમજ પા. ૩૧૨ પર છે; પહેલામાં ૧૬૩૬-૪૦ સુધીના આંકડા છે, થીજામાં ૧૬૩૭-૩૮ સુધીના આપ્યા છે.

વિશ્વર્દ્ધનનો ઘરો ઉદ્દેશ ખાલી બધી બીજે અંગેની હકીકત કે આંકડા આપવાનો નહિ, પણ કુંકમાં કુંક સમયમાં વાચ્યકને અને ગમે તે વિષયની સમગ્ર ઝાંખી-કુંક સમયમાં દર્શન તો અશક્ય જ છે-કરાવવાનો છે. આ ઝાંખીમાં વાચ્યકને અંગઊપોનો પ્રમાણસર ખ્યાલ આવે. એ જેવાની મોટી જવાબદી વિશ્વર્દ્ધનના સંપાદક પર રહે છે. એ. જેખમદારી અદ્દ કરવા માટે આ સંપાદક ઘણા સુધારા કરવા પડશે. જુદા જુદા સાંભળોનો વિસ્તાર દુનિયાના ક્ષેત્રફળી પહેલાં આપાય તો વાચ્યકને એ સાંભળોના બળનો ચોગ્ય ખ્યાલ ન આવે. તેજ રીતે હિં પહેલાં આપાય તો વાચ્યકને એ સાંભળોના બળનો ચોગ્ય ખ્યાલ ન આવે. રોષ્ટ્રીય આવક અને દ્વોલતની પહેલા મોટા પગારો અધ્યાત્મ, તેમાં વાચ્યકના મન પર અસમાતતાની પૂરતી અસર થતી નથી. હિંના ડાલસાના ઉત્પાદનની વાત હિંની અનિનેતી પહેલા આવે. કે જાનું ઉત્પાદન થીજા પોડાના પેદાશની અણાડી આપમાં આવે. આથી વાચ્યકના મનમાં વિષય પર ચોપણા ખાલો ન આવે. જગતના મોટા વૃક્ષ વિષેની માહિતી જગત્પ્રસિદ્ધ દુરખીનો તથા વેધશાળાઓ અને જગતની મોટી સ્ત્રીમરો વચ્ચે આપવાને બહલે ડાઈપણ આપી હોતું તો વધુ ચોપણ હતું; ખંડે પૂર્ણો તો એનું સ્થાન પહેલા વિલાગમાં નહિ પણ ત્રીજા વિલાગમાં હેલું. જોઈએ. હિં માટે જુદો વિલાગ હોવા છાં નોંકરીમાં હિં અધિકારીઓ કે લશકરમાં હિં અધિકારી-ઓના પ્રમાણુને લગતી હકીકતો, જેમાં દુનિયા વિષેની સામાન્ય માહિતી આપવામાં આવી છે એવા પહેલા વિલાગમાં શા માટે આપી છે તે સમજાતું નથી.

વિશ્વર્દ્ધન જેવા પુસ્તકમાં શું આપવું અને શું નહિ એ બહુ કપરો ગ્રન્થ છે, અને એનો પૂરો ઉકેલ ડ્રાઇવિંગ કર્યો નથી એટલે સંપાદકને ધણીવાર પોતાની વિવેકયુદ્ધ પરં આધાર રાખવા પડે છે. એ છતાં, એવા પુસ્તક અંગેના ડેટલાક ધોરણો સર્વસામાન્ય છે. એ ધોરણોને આ પુસ્તકમાં થોડેક ડેકાણે લંગ થયો છે. જુદા જુદા સાહિત્યના મહાન કવિઓના નામ આપી સંપાદક સંતોષ માન્યો છે. આ મહાન નવદક્ષાલેખનો ડેન્યુલિકલેખનોને ફ્રીચાન માટે યોગ્ય કારણ છે. જુદા જુદા રાષ્ટ્રના હુંબનું ઉત્પાદન આપવું, અને તેમના અનાજના ઉદ્ઘોગોના ડેન્યુલિકલેખનોને ખાલી કરું ન કહેવું, એ કંબા ધોરણે વાજખી કેવાય ? હિંદ ઉસ્ટ્રીયની એર્ડની આવક ઈ. વિષયની હકીકત આપવી, અને હિંદી સરકાર અને પ્રાંતીય સરકારોનાં આવક ખર્ચને સ્થાન ન આપવું એ માટે કશો બચાવ નથી.

અમને આશા છે કે ચોથી આવૃત્તિમાં આ બધી ખામીઓ હુર થશે, અને આ પુસ્તક જગતના Reference સાહિત્યમાં માનલર્યું સ્થાન લેશે. આ સંપાદકની આજ સુધીની અગત્ય જેતાં આ આશા પૂરી થશે, અને જદ્દી પૂરી થશે, એની અમને પૂર્ણ ખાત્રી છે.

ધ. તુ. લા.

THE CENTRAL BANK OF INDIA, LIMITED.

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230 Branches and Pay-Offices throughout India.

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Reserve & Other Funds	—	—	Rs. 1,68,22,000
Deposits as at 31-12-43	—	—	Rs. 81,63,71,000

DIRECTORS

SIR HOMI MODY, K.B.E.,
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HARIDAS MADHAVDAS, Esquire,
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ACKNOWLEDGMENTS

The Journal of the Numismatic Society of India, Vol. V, June 1943. It contains an interesting description of the coins minted at the Broach Mint, by Mr. M. K. Thakore of Bombay Judicial Service.

Science and Culture, Vol. IX, January 1944, contains the Science Congress Supplement with life sketches of the General President and Sectional Presidents, among whom Dr. A. S. Kalapesi, the honorary treasurer of the Gujarat Research Society finds place as President of the section of Geology and Geography.

Baroda Administration Report for 1942-43, pp. 229 contains an interesting description of the progressive state with prosperous finances, and a record of its achievements during the year.

Journal of the Ganganath Jha Research Institute, Allahabad, Vol. I, Part I, November 1943.

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The Indian Journal of Social Work, Vol. IV, No. 3.

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The Institute of Agriculture, Second Annual Report, Anand.

ગુજરાત સાહિત્ય સલાહ, અમદાવાદ, કાર્યવાહી સને ૧૯૪૨-૪૩. ૧૯૪૨ ની સાલમાં પ્રસિદ્ધ થયેલાં પુરુષકાની સાધારણતું સમીક્ષા સુંદર રૂપમાં વેળાસર પ્રસિદ્ધ થઈ છે. તેને માટે પ્રો. મનમુખલાલ જવેરી, પ્રો. સુંદરલાલ એટાઈ અને ડૉ. યશવંત નાથકને ધ્યાનવાદ ધર્યે છે.

નૂતન શિક્ષણ, પૃ. ૬, અંક ૬, જાન્યુઆરી ૧૯૪૪. ગુજરાત યુનિવર્સિટી વિષે કુંડી પ્રાસંગિક નોંધ થાડાએક વિચારો રજી કરે છે. 'શાળામાં હૃદયની ડેળવણી' એ વિષેનો શ્રી. રણશ્રીઠાજી દ્વારા દેખાઈનો લેખ આપણા કુમારો અને સુવકોના ચારિત્ય ધડતરને માટે અગ્રણ્યનો છે.

બુદ્ધિમદ્દારા, વર્ષ ૬૦ અંક ૪, ઓક્ટોબર-ડિસેમ્બર ૧૯૪૩. પ્રેફેસર રી. એન. વહીલનું 'ગુજરાતની નવરૂપના' વિષેનું વ્યાપ્તાન ડિયાતમક વિચારોથી પૂર્ણ છે અને નવી યુનિવર્સિટીની રૂપરેખા આવે છે. દેહી વિવાહહેન નીલંકંઠનું સાહિત્ય પરિષદના પ્રમુખ તરીકેનું ભાષણ પણ ગુજરાત યુનિવર્સિટીની લાવનાને પેરક બગ આપે છે.

શ્રી. ક્રાર્બર્સ ગુજરાતી સલાહાનું ટ્રેમાસિક, પૃ. ૮, અંક ૧-૨, એપ્રિલ-ડિસેમ્બર ૧૯૪૩ દી. થા. કૃષ્ણલાલ જવેરીની પોણી શતાંશુ ઉત્સવ અંક તરીકે બહાર પણો છે. તેમાં દી. ૫. જવેરી વિષણા લેખો ઉપરાંત હિંદના પ્રાર્વતિહાસિક કાળના રાજ્યાંશો વિષે રા. ૫. ચંદ્રશેખર દ્વારાનું લેખ મનનીય છે.

પ્રકૃતિ : ગુજરાત પ્રકૃતિ મંહળ, પુરુષક ૨૪૩, અંક ૪, અમદાવાદ.

માનસી : વર્ષ ૮, અંધાંક ૩, લાવનગર.

પુરુષકાલય : પુરુષક ૧૮, અંક-૧૨, ૧૯૪૩, વડોદરા.

કુમાર : ઓક્ટોબર-નવેમ્બર ૧૯૪૩ અને ડિસેમ્બર ૧૯૪૩, અમદાવાદ.

કુલાધાર્ય : નિયમિત.

સયાજવિલય : નિયમિત.

તમારી દીકરીના લમની રીત

વિશે ચિંતા શા માટે?

.... તમે પણ આ સરળ રસ્તો લો.



આ વિધવા સ્વી એની તરતની પરણેલી દીકરીન આને આન્દ અને શોઝની જિસ વાગણ્ણોમો સાચે આશીર્વાદ આપી રહી છે. આને દીકરી જેના ભરનાર પતિની મીઠી ચાંદી તાજ થય છે, અને તેને એ વિધવાનું લગત, કુલાં પ્રશંસા અને આલાદાની લાગણ્ણોચી ઉલલાં રહ્યું છે. ન્યારે એના પતિ જીવતા હતો, ત્યારે તેણું વિચારભૂક યોગ્યે મૃદુભૂષણ પોલીસી લઈને જેને આટે કાયમના રક્ષણી લગવાઈ કરી હતી. એ ચોલીનીને લાષ તા એ વિધવા પોતાની પુરીનાં આ સુપીરી લાષ ગોડની શકી.

તમે પણ ડાખણ વાપરી અનિયતના વિચાર કરો. બીજા ડલદે પિતાઓને દીર્ઘદિવિ વાપરી જેમ કર્યું તેમ તમે કરો, યોગ્યે મૃદુભૂષણ પોલીસી લા કે જેથી નિયમની દરખાત અને સરળ રોત થયત કરી રહો અને લવિધની તમામ ચિંતાઓ અને મુશ્ખલાંનો માંથી મુક્ત અની શકો. યાદ રોયો કે યોગ્યે મૃદુભૂષણ એ પરસ્પરની સોચાયદી છે અને તેનો આયો નથી ચોલીની ધરસનારાચ્ચાંજ વહેચાઈ લય છે. આ કાર્ય અત્યારે કરો. વિગતો માટે યોગ્યે મૃદુભૂષણના અતીનીભાની સલાહ દો અથવા અમને લખો.

હેડ આફિસ—યોગ્યે મૃદુભૂષણ બાંડોં,
હાર્ન્સ્ટો રોડ, ઝેટ, મુંબઈ.



ખોંખ્યે મૃદુભૂષણ લાઇફ એસ્ટ્રુંસ સોસાયટી લી

સ્થાપના ૧૮૭૧

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NOTES

The Special Number :

In view of the interest recently created in the problems of a separate University for Gujarat, this Society decided to issue a special number of its Journal devoted to these problems. Eminent persons, educationists and others, interested in this question were requested to express their views. On the whole, we have a good and fairly representative response. It is hoped that the symposium here presented will focus attention on the subject and enable those working for a separate University for Gujarat to do so in the right direction.

The Society as such has not formulated any definite views on the subject, but its object in publishing this number is to enable those interested to form definite views so that concrete steps in the right direction may be taken.

While it is desirable to have some agreement on fundamentals before the necessary work towards the formation of a separate University for Gujarat can be done as soon as possible, it is equally desirable that any hasty steps may do harm to the cause. One of the persons approached for this number refused to contribute an article by way of a protest against the manner in which his name as well as those of others were included in the list of members of the Gujarat University Mandal recently formed in Ahmedabad, without previous consultation. His complaint is understandable, but it ought to have been directed to those who organised the Mandal. The Mandal will perhaps do well to proceed on lines which may remove cause for such complaints and enlist the co-operation of all concerned.

Apart from matters of procedure in dealing with the question, the time has come when the problems should be given some concrete shape in order that its nature, scope, possibilities, limitations and difficulties may be properly appreciated. Besides the discussion of the general problem, some definite suggestions will be found in the following pages, which it is hoped will prove useful.

* * * *

The Annual Meeting :

The annual general meeting of the Society was held on Saturday 24th March 1944 under the presidentship of the Hon'ble Mr. Justice H. V. Divatia. At the outset, Professor C. N. Vakil, Honorary General Secretary, presented

the statements of accounts for the year ending 31st December 1943 and the annual report of the Society. Mr. Justice Divatia then referred to the various activities of the Society, especially the publication of the report of the Economic and Nutrition Survey which has proved to be a valuable research publication. He also referred to the Mental Intelligence Test Scheme, Linguistic Survey of the Borderlands of Gujarat, Compilation of an Authoritative and Comprehensive History of Gujarat, Anthropological Measurements of the Bhils of Gujarat etc. The meeting then passed a resolution congratulating Mr. P. G. Shah on the award of the title of the Companion of the Indian Empire by the Government of India. A full report of the Society is published elsewhere.

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GUJARAT UNIVERSITY

By

THE HON'BLE MR. JUSTICE H. V. DIVATIA

A separate University for Gujarat is not now a mere ideal. The growing demand for education through the medium of vernaculars and the increasing volume of work of the Bombay University have brought in the forefront the question of regional Universities in our province. The necessity of a University for Gujarat is already recognised as it is for Maharashtra. But there is still a certain amount of vagueness about the nature of such University. While most people visualise it as a centre for the teaching of cultural as well as professional subjects, some have in mind only its cultural side while some others have in view a Vidyapith independent of Government control and recognition. An association for the establishment of a University for Gujarat has been recently formed at Ahmedabad under the auspices of the Gujarat Vernacular Society. The first thing which it ought to do is to ascertain the general opinion of the Gujarati speaking public as to the nature of the future University. The very idea of a University implies universality of knowledge and culture. No doubt every literature has its own peculiar characteristics but a University cannot be limited to the development of one's own literature. It must aim at progressive knowledge and its application to the practical needs of corporate life. Above all, the degrees conferred by a regional university must command respect as well as value in the outside world also.

Gujarat is fortunate in its possession of material wealth. It has also now an increasing number of educationists and scholars. The essential requisites for the establishment of a University, even without much financial assistance from the Government, are already in existence. What is required is a well-conceived scheme which would arouse enthusiasm of all those who are capable of giving financial as well as academic support in starting the University. I hope such a scheme will not take long in its appearance before the public in a sound and comprehensive form.

A UNIVERSITY FOR GUJARAT

By

SIR CHIMANLAL H. SETALVAD

I think that the time has arrived for the establishment of a University for Gujarat located at Ahmedabad. There are two Arts Colleges, one Commerce and a Law College in Ahmedabad. The Government Medical School at Ahmedabad can easily be raised to a full Medical College. As regards Engineering, some years ago, Seth Kasturbhai Lalbhai had expressed his willingness to Government to contribute a sum of Rs. 10 lakhs for the foundation of an Engineering College. The scheme, however, fell through because Government were unwilling to give an undertaking to maintain the College at the present standard of the Poona Engineering College. No doubt the first essential for founding a Gujarat University is provision of adequate funds. There should be no difficulty of providing the necessary funds. The Millowners and Industrialists who have made huge profits owing to war conditions should contribute liberally. They would not feel the pinch if they put together Rs. 50 lakhs which in my view is necessary for a University for Gujarat. It would be quite appropriate also if out of the big Memorial Fund for Kasturba Gandhi that is sure to be raised, Rs. 25 Lakhs were contributed for the foundation of the Gujarat University and the University may be named Kasturba Gujarat University.

The question will have to be considered whether the University to be founded should be a unitary teaching University or an affiliating and examining University or one combining teaching and affiliation. In my view the combined type is more suitable. The colleges located at Ahmedabad may become teaching units of the University and colleges at Baroda, Surat, Rajkot, Junagadh and Bhavnagar may be affiliated to the Gujarat University.

The report of 1924-25 of the Committee on University Reform of which I was the Chairman recommended the establishment of a University for Gujarat as soon as conditions became ripe for such a step being taken. In my view, the conditions are now quite ripe and the leading men in Gujarat ought to organise and bring about the foundation of such a University.

UNIVERSITY FOR GUJARAT : A CRYING NEED

By

DIWAN BAHADUR K. M. JHAVERI

The Bombay University, with its jurisdiction extending over Educational Institutions from Karachi to Kannada,—Shikarpur to Dharwar—and the number of Colleges affiliated to it exceeding fifty, and nearly four to five new Colleges seeking affiliation every year, it is no wonder, has become unwieldy, at least administratively. The only way to solve the problem is to create Regional Universities and thus relieve the congestion. Such Regional or even Local Universities are not exceptional. In Great Britain, Birmingham and Manchester and Durham have got their own Universities. In India, Agra and Lucknow and Delhi have them. Then why not Poona and Ahmedabad? Poona has already far advanced on the way and it is high time that Ahmedabad should actively move in the matter. Of the three essentials required for founding a University, men, money, and material, Ahmedabad possesses a sufficient number. Plethora of money there is in Ahmedabad, at all times, and especially so at present. Men—i.e., personnel can always be found when the occasion arises. Material there is, but in part. It has to be supplemented. The nucleus is there : two Arts Colleges, a Law College, a College of Commerce. Colleges at Surat and Baroda and in Kathiawar can be counted upon as part of the existing nucleus. But it is not sufficient. Faculties of Medicine, Engineering, Agriculture and Technology have necessarily have to find a place in an up-to-date University, and it is in that direction, i.e., in bringing into existence Institutions teaching these subjects, that efforts should be made, now, in order to create an atmosphere favourable to the demand for a separate University to be founded in Gujarat. Mere multiplication of Post-Graduate Teaching Classes leads one nowhere. They have now lost much of their utility and attraction. They are more academic than utilitarian. There is, for instance, the R. C. Technical School at Ahmedabad, there is the Kala Bhavan at Baroda. They require development to come into the category of a Technological Institutions suitable for affiliation to a University. There is the Medical School at Ahmedabad, teaching upto H.A. It can easily be expanded into a College. For districts like Kaira and Ahmedabad the pabulum for Agricultural subjects is there. Incidentally, if new Colleges for these subjects are founded, they would relieve the congestion in the very few Colleges at Bombay and Poona, where year after year admission has to be refused to hundreds of students eager to study such vocational subjects as Medicine and Engineering.

In conclusion, the matter requires to be pursued actively. Perseverance is the only remedy for this malady.

A UNIVERSITY FOR GUJARAT

By

LADY VIDYAGAURI R. NILKANTH

In December last it was my proud privilege to preside at the 15th session of the Gujarati Literary Conference at Baroda. This gave me a fine opportunity to ventilate my views on the very great need of establishing a University for Gujarat. The idea was not new. It has been before the people of Gujarat since many years past. The fact that it is gaining ground is evinced by the great response it had after the Baroda Conference, from Newspapers and Institutions.

To those who have seriously devoted their attention to the proper education of our people the question of having a University for Gujarat on linguistic and regional basis, is self-evident. There is a population of one crore of people who speak the Gujarati language. The province has its own literature, traditions, culture, folklore and infinite scope for research and exploration in the domains of history, geology, archaeology, philology, religion and philosophy. Old manuscripts so carefully preserved at *Jain Bhandars* and other places are awaiting the advent of scholars who would devote their time to deciphering and interpreting them. River beds and mountain sides and also ruins of old towns have their stories to narrate. Forests and lands are in abundance for scientists and technical scholars' labours. All these can be best attended to only if our province has its own academy with fullest freedom to work.

The primary condition for such a regional and linguistic University would be that all the teaching would be through the medium of the mother tongue. That our education has been conducted by a topsy-turvy method has been repeatedly expressed by Educational Commissions and Educational Inquiry Committees composed of European and Indian educationists of highest repute. The mother tongue is the only proper channel through which all knowledge could most efficaciously be imparted. This simple fact has taken more than a hundred years to get into the minds of authorities that guide the destinies of the rising generation. Truth has begun to dawn upon them just now.

The task of imparting higher education through one's mother tongue in India is beset with many difficulties, one has to admit. But at all cost it has to be done—a beginning has to be made anyhow. The text books have to be compiled and this is colossal business. The Osmania University of Hyderabad has done this and successfully too. It proves that the difficulty is not unsurmountable, though it may take some time.

Change in the medium of instruction is not the only requirement for a new University. My idea of Gujarat University is not a copy or another

edition of Bombay University. The Calcutta and Bombay Universities were established nearly a century ago. These were wholesale imitations of western institutions and are like foreign plants engrafted in our land. Our experience of them for so many years ought to have made us aware of their advantages and shortcomings. There is the Benares Hindu University with new ideals. The Gujarat Vidyapith was started with entirely national outlook. The Vishvabharati ideal of Tagore is an inspiring one. These models old and new should serve us as guidance to frame and plan an academy for our province.

With the change in the medium the study of the English language and its literature will not cease to have a very important place in the curriculum. The English language is a world language and its literature is most extensive. To keep pace with other Universities the study of all this is very essential. But it would have to take the place of a second compulsory language. Many well-meaning friends have told me that by introducing the medium of Gujarati language a University would deteriorate in value. This is a wrong misgiving. Universities all the world over teach in their own languages and their value is not low on that account. For this object, the standard of teaching and examinations should be kept at a high level. This is the only way to keep up its proper place amongst other Educational Institutions.

To the three or four first universities in this country many more have been added during the past years. So to have a provincial University of Gujarat is not an altogether new thing. Besides, Bombay University authorities feel the unwieldiness of their institution. New Colleges are springing up with the number of students increasing every year. To affiliate them and supervise their work is becoming more and more difficult. Under the circumstances, it is quite in the fitness of things that Gujarat should have its own University based on its cultural speciality and free outlook. Government should not delay granting permission to it. The same having been promised to Maharashtra, the precedent should make the way for Gujarat easier.

It is for Gujarat to prepare the necessary pre-conditions for starting a University. The Province has seven Arts and Science Colleges, Law Colleges, Commerce Colleges. Agricultural and Medical Colleges are being contemplated in Baroda State. A Technological College would have to be established.

It is admitted on all hands that Ahmedabad should be the centre of the University, whenever it is started. The Sahitya Parishad session at which the appeal was made for considering the question delegated the work to its Central Body. This body and representatives from the Gujarat Vernacular Society, Forbes Sabha, Gujarat Research Society, Bharatiya Vidya Bhavan should combine and invite others interested in the problem, and also likely to help financially or otherwise to consider the steps to be taken to bring into existence this great desideratum.

The present time is very opportune in every respect. If efforts are made to take advantage of it, it is sure to bear fruit. For this a strong and efficient Committee should be formed at once.

A UNIVERSITY FOR GUJARAT

By

KASTURBHAJ LALBHAI

The proposal to have a separate University for Gujarat has almost a universal consent. But if one were to examine the reasons for this consent, one will find that they are various. Some people feel that they have a natural right to a separate University, as they have a right to self-government ; others would point out to the number of examinees Gujarat offers for various University examinations and argue that there was a sufficiently wide base to run a separate University ; still others, would go a step further. They would question the very form and spirit of the present University education, and would have a separate University, which would be expressive of a single homogeneous culture and which would have as its chief aim, the further development of this culture. If we were to take common consent as the basis of our demand for a separate University, we need say nothing more in the matter. But the variety of reasons offered would show that the conception of the ultimate goal to be reached is different in each case. The aim of this article is to seek some clarity on this point.

On the issue of self-Government in University education, one's natural inclination would be in favour of a separate University. But one should also consider as to what extent this feeling is backed by the feeling of a mere regional pride. Self-Government is one thing, and exclusiveness is another. Besides, modern life is one of increasing co-operation, and a subordination to common ideals. Every case of subordination should not therefore be considered as a denial of the right to self-Government, and we should go in for a separate University only, if we feel that in the present scheme of things, the ideals for which we stand would not be realised, except through the formation of a separate organisation. The more important aspect is consequently of the ideals to be reached, and not of the mould through which they will be attained.

Apparently, we are on far stronger grounds, when we survey the material which exists for the formation of a separate University. We have a sufficient number of students ; we also have a sufficient number of arts and science colleges. All that we require is an Engineering College, a Medical College, and an Agricultural College. All this is true ; but does the existence of this material by itself constitute a sufficient reason to go in for a separate University ? If our idea is to have a mere separation from the University of Bombay, or if our idea is to have some sort of a closer contact with our institutions, the reply is the affirmative. But if we want to have something of which we can be really proud, the answer will be either in the negative or at least faulting. Among our numerous institutions we have hardly any which have traditions of scholarship ; on the other hand, the popular mind identifies a Univer-

sity with a Fergusson College, a Grant Medical College, a Presidency College, a Sibpur College, or a Shantiniketan. Unless we improve the quality of our present institutions and develop them into rivals of similar institutions elsewhere, we will continue to lose our best students, and the formation of a separate University would amount to nothing more than the change of a label. The newer Universities of Agra, Nagpur, Patna and Dacca have realised this to their cost, as a bright student is far more migratory than is usually considered. It would therefore, appear that we should not build our case too exclusively on the existing material. On the contrary it would be better to remember that just as we will have to build new institutions, we will have to revitalise the old ones. Then alone our University will have a place of its own.

According to some people the views above examined do not go sufficiently far. They feel that the proper role of a University is cultural and they would have a separate University for Gujarat, for no other reason that the fact that the present University of Bombay cannot play such a role. These people have in their mind the influence exerted by the Universities of Oxford, or Cambridge, or Bonn, to mention a few. Here one cannot take any exception to ideal propounded ; only one feels that there is a slight confusion of thought. Examining Universities like Bombay cannot be promoters of schools of thought or culture and if a separate University for Gujarat is to remain an examining University as most people want, then it will also have the same fate. As commonly imagined, all that we have to do is to separate from the University of Bombay, and get all the institutions in Gujarat and Kathiawar to be affiliated to a common centre like Ahmedabad. In that case, however, we would have created only a smaller edition of the University of Bombay and nothing more. On the other hand, what we really want is a centre of learning in a residential University. Such a centre alone could play a cultural role of the type expected. As soon as we realise this however, the particular label that we attach to this centre of learning becomes secondary ; in fact, we also find that it will take us years to build up such a centre. This of course does not mean that that should detract us from our mission ; it only means that it will require a far larger sense of earnestness, and intellectual and monetary effort than we imagine.

It is difficult to lay down the precise directions in which such a centre will play its role. In fact, as things are, for some years to come this cultural undertone may be hardly apparent. For one thing, we in Gujarat, have in the past more emphasized the subsistence aspect of life than cultural ; for another, the whole question of the development of a provincial language and literature is in a melting pot and we may be called upon in the interests of the nation as a whole to shed quite a few of our regional peculiarities. Again, exigencies of modern life demand that for the present we will have to concentrate more on technical subjects like Engineering and Science. We will, therefore, have a difficult task. We will be trying to establish a seat of learning through subjects which are unsuitable for it, and unless we are careful, we would end by

creating a centre for technical education. This would be particularly so, if a sufficient number of scholars do not consider themselves bound to develop the cultural side of the centre.

If we once decide that the primary necessity is the development of such a centre, whatever its designation, it is easy to see that Ahmedabad is the most suitable place for it. It is central to the whole of Gujarat and Kathiawar ; it has many institutions which could serve as a suitable nucleus. But more than all that it is an embodiment of what we prize in Gujarat—its architecture, its handicrafts and its commerce. It is also a more convenient place for technical education.

With wealth that Gujarat has, the financing of such a centre is not and should not be a different proposition. It may be advisable however, to go into certain aspects of this problem. If we want to have institutions of which we could be proud, they should be planned irrespective of the cost of money. The Committee of Experts to whom we hand over the problem of planning should be told that we want to have both first class institutions, and first class men to run them. And we should plan our finance with this background in our mind. In this matter it would be, perhaps, well to remember that a University has to be run as well as built, and that unless we have sufficient money for both, it may be even advisable to continue the present scheme of things. The newer Universities of Benares, Allahabad, Lucknow spend anywhere between Rs. 8 lakhs to Rs. 12 lakhs a year to run their institutions. In the beginning we should have an income of Rs. 5 lakhs a year, and spend that much a year. We should plan to have this much annual income from our donations, irrespective of the income from fees, or Government grants. Then alone we will be able to plan something that we really want.

A UNIVERSITY FOR GUJARAT : ITS REQUIREMENTS

By

K. M. MUNSHI

There is a general feeling that Gujarat should have a University. What sort of a University should it be and how has it to be brought into existence are some of the questions to be considered. A University is a shrine of higher learning, not a mere federation of Colleges. A modern University should be principally a teaching University, though incidentally it may have an external side. A University of Gujarat must have specialised institutions of higher learning where education is imparted directly by the University authorities.

This presupposes a University town where there are several Faculties, a large number of post-graduate teachers, and a very large number of students living and studying in the midst of an intensive atmosphere athrob with the pursuit of learning. By the very nature of existing conditions, Ahmedabad is cut out for the seat of a University of Gujarat. It is the largest town in Gujarat. It has wealth and tradition.

As a first step, therefore, efforts must be concentrated on making Ahmedabad a University town.

Of course, if our wishes could be translated into immediate action the legislature can pass an Act and forthwith all the Colleges in Gujarat can become its affiliated institutions. But there is no legislature. There is no near prospect of a University Bill of this kind. There are few chances of the Colleges in Indian States being ready to join the new University, unless this University can attract their loyalty by something more solid than their sentimental loyalty to Gujarat consciousness.

A University of Gujarat, therefore, is possible when Ahmedabad comes to be accepted by Gujarat as the educational capital of the Gujarati speaking people. First and foremost, therefore, Ahmedabad should have more than its present number of Colleges and many more post-graduate teachers than it possesses. The Gujarat Vernacular Society should blossom forth as a full-fledged post-graduate school of linguistics, History, and Ancient Indian Culture. Its one Science College needs to be implemented by technical Colleges ; its Commerce College by a post-graduate department of Economics. Gujarat must develop centres of specialised learning.

A modern University to be a real one must specialise in one or other branch of advanced learning. The Bombay University has a place of honour in the world of learning only because of its School of Economics and Sociology and its College of Technology. To the building up of such specialised institutions should we, therefore, concentrate.

Gujarat has a goodly number of Colleges for a fair-sized University. Surat can easily have an additional College. As a centre it will grow stronger with years. In Baroda, a Medical College and an Engineering College may not be long in coming. At Anand, the Institute of Agriculture, with its existing post-graduate departments can, with comparatively little effort, be enlarged into an Agricultural College. At Patan, there is a College of Ayurveda; in Jamnagar, a Medical College in the making. An additional College in Bhavnagar is not a distant possibility.

The immediate need is, therefore, to strengthen Ahmedabad as a centre of higher learning. And to begin with existing foundation, efforts should be made to equip the Gujarat Vernacular Society's post-graduate departments with Chairs, scholarship funds and hostel.

Baroda has immense scope for advancement. And if His Highness Pratapsingrao has inherited his grand-father's love of higher education, Baroda in a short time may be easily equipped with two or three first class institutions.

What is needed is to stimulate in Gujarat a keen desire to develop higher studies, and to begin the process of building on solid foundations so that a University may come not merely by a legislation secured by sentiment, but as a matter of inevitable and speedy natural growth.

A UNIVERSITY FOR GUJARAT

A university represents the pinnacle of learning and culture of a nation, a country or a region. The ancient land known at present as Greater Gujarat including as it does Kathiawar, Cutch and Gujarat proper, had its own culture long before the universities of the West were established. Saurashtra, Dwaravati or Kushasthal, Girinagar, Anupanagar, Anartanagar and the sacred places on the Narmada at Bhrgukachha and Chandratirtha and the centre of learning created at Anahilwad Patan under Hemachandra—are all names to conjure with in the cultural history of this ancient land. But no deep historical retrospect is necessary on the present occasion to prove that Gujarat is ripe for a University of its own, provided funds are available to pay for its initial cost and also for its maintenance.

Gujarat with a population of over one crore of people, with a geographical area of 63,232 sq. miles, with history and traditions of its own, and with industrial prosperity and greater future before it, cannot be long denied the privilege of a separate University for its cultural development. On 31st March 1942, there were already 11 colleges and 6710 college students in the five districts of Gujarat and the adjoining states. If Maharashtra, with 10 districts and adjoining states covering an area of 59,424 sq. miles, with 13 colleges located within that area and with 6945 college students, can claim to have a separate University, the demand for a University for Gujarat can hardly be resisted. But, it is desirable that the ship of this scheme should not be wrecked on the rock of finance, even after it has weathered the storms of academic debates as to whether the University should be residential unitary or federal or a combination of one or more ideas. The object of this note is to examine the financial problems of the new university with reference to its needs and to suggest a method of solving the same.

The first point to be considered is whether the university is to be state-aided or entirely private one. Throughout the British Empire, the universities are state-controlled and state-aided. Even in America, state-aided universities are more common ; 42 states maintain each one or more universities. Further, America can boast of Municipal universities—supported through city taxes and controlled by city authorities—there are at least 13 such* institutions in U. S. A. Universities wholly supported by private munificence are not uncommon in other countries, but without adequate state control and recognition they seldom function effectively, as has been the sad experience of S. N. D. T. Indian Women's University and also of Gujarat Vidyapith.

* Marsch—American Universities and Colleges 1940, p. 117,

The question is therefore clear that the new university must be state controlled and supported. The scheme of a separate University for Baroda could not be pushed ahead for various reasons, among which one is that a single State cannot support it without the active co-operation of British India from whom both recognition and control are essential. The University should therefore be located in British India and Ahmedabad is a central and convenient place from many points of view, which need not be enumerated here, though two important financial factors may be mentioned. First is the fabulous wealth amassed not only by the business magnates but also the satellites connected with the textile industry of Ahmedabad, which has now secured almost the first place in the world. Even though the purse strings are held tighter by the present generation of the Ahmedabadi magnates, than even by the Aberdeenian Scotch, there are more chances of getting money from the profits of the Ahmedabad textile industry than elsewhere. Secondly, a prosperous Municipality may be expected to provide funds and land and other facilities in the matter of maintenance of a Municipal Hospital and Medical College, a Central Public Health Laboratory which can be a centre of research, and a Museum and Public Garden which can encourage archaeology, painting, sculpture, music and fine arts, botany, horticulture, gardening etc.

The financial plans of the new university must be broad-based and carefully considered in advance. Before the smoke and din of more factories spoil the atmosphere of the unbuilt area, sufficiently large blocks of land must be set apart from now for the campus of the future university. Government may not find it as easy to give large cash grants to the university as the grant of free land, and the university association should from now consider the question of acquisition of a suitable site for land and apply for it at an early date. Perhaps the land already acquired by the Ahmedabad Education Society will provide the nucleus of a larger university campus not unlike that of the Benares Hindu University.

The Maharashtra University Committee in para 200 of their report places the requirement at Rs. 50,000 for building University office, Rs. 2 lakhs for Central lecture rooms, and Rs. 2.5 lakhs for the University Library Building. This initial non-recurring grant of Rs. 5 lakhs appears to be too conservative and appears to err on the low side, when it is remembered that when the new Andhra and Annamalai Universities were established the Madras Government gave them each an initial grant of Rs. 25 lakhs. The Maharashtra University may be able to manage with an initial grant of only Rs. 5 lakhs, because the existing large number of local colleges in Poona will provide an adequate number of University teachers without heavy extra cost. But the initial equipment of a University Centre at Ahmedabad must provide for entirely new buildings and staff in view of the limited number of colleges at Ahmedabad. On this basis, the assurance of an initial grant of Rs. 25 to Rs. 50 lakhs in addition to the land, and in addition to the cost of additional colleges like Engineering, Medical and Technology, will be necessary to secure adequate beginnings for a University of Gujarat.

The estimate of recurring income and expenditure of the new University for Maharashtra is based on the assumption that the receipts of Rs. 2,25,000 from examination fees will be just enough to meet the expenditure on examinations and office establishment, the whole of the additional expenditure on University Professors and Readers, the University Library and University Laboratory staff and maintenance will have to be met from an additional recurring grant of Rs. 2,50,000 per annum from Government. These estimates are described by the Committee as unduly low and they are certainly very modest as compared with those put forth by the Setalvad Committee. The details given in para 210 of the report do not envisage a constructive or forward policy of education planning anything beyond what is already being attempted by the Bombay University. There seems to be no proposal to open up, or give full scope to, subjects like Psychology, Anthropology, Geology which appear in a truncated form in some of Arts degree courses nor is there any attempt to provide for the essential medical and public health needs of the province of Maharashtra by more colleges for teaching these subjects. These omissions should not handicap the future progress of the province of Gujarat and no scheme for the University of Gujarat should overlook these essential requirements. Even though it might be possible to create a University without the departments of Engineering or Medicine or Agriculture or modern subjects like Technology, Anthropology or Psychology or Geology or Mining or Metallurgy, but it will be only an inane and sterile edition of the existing University and will be neither worth spending money, time and trouble. If no wider vision beyond copying the existing University is to govern these deliberations, it is preferable to bury the proposal and to continue the existing arrangements with a few tinkers here and there.

Thus it should be abundantly clear that the new University should not be merely a duplicate organisation—so to say—to take over the existing 11 colleges and 6710 students and to take over the educational jurisdiction over the area of 63000 sq. miles consisting of five British districts of Gujarat and the adjoining states. We should not indefinitely postpone idea of expansion of the existing educational facilities to suit the cultural and economic needs of the province. Gujarat with its population, so widely and deeply absorbed in industrial and commercial pursuits, with its agriculture entirely dependent on the vagaries of an uncertain monsoon and unsupported by adequate facilities for irrigation either by canals or wells, has its own problems to be studied separately and intensively when its University life expands. For this purpose, the new University should have fully developed departments for Agriculture, with its various branches practical as well as theoretical. The Institute of Agriculture, Animal Husbandry and Dairying at Anand will form a valuable centre for both education and research. It needs another endowment of Rs. 15 lakhs for a fully equipped agricultural college. Similar institutions for Engineering, Technology and Medical studies will be necessary. The Kala Bhavan, the Institute of Science and the Dufferin Hospital at Baroda—all are capable of being developed into full-fledged institutions and thus supporting the Uni-

versity life. Similarly the B. J. Medical School, Vadilal Sarabhai Hospital and other dispensaries in the City of Ahmedabad are all capable of being developed into a Medical College which may be financed by the Municipality like the Seth G. S. Medical College at Bombay which, it may be recollect, was established with a munificent donation of Rs. 35 lakhs given by the Trustees of the late Seth Gordhandas Sundardas. The R. C. Technical Institute of Ahmedabad, which is in a moribund condition and barely fulfils its ordinary functions of an elementary technical school, needs to be replaced by a Technological Institute to meet the requirements of the Textile Industry on a scale which could compare with Technological Institute in Bombay if not with those at Manchester or Massachusetts.

The mineral wealth of Gujarat requires independent investigation under an independent school of geology, mining and metallurgy ; while the racial problems of the variety of people inhabiting the province of Gujarat demands specially well-equipped laboratories of Anthropology and Psychology ; further, problems of human genetics and nutrition and dietetics all require expensive equipment and elaborate staff for which provision should be made in the new University. Archaeology and Prehistory are among subjects wholly neglected in Bombay University and cannot be ignored any longer. Similarly important subjects like Home Economics which have been accepted as important subjects in American* Universities for the last fifty or sixty years, and which have been recognised not merely for diplomas but Bachelor's, Master's and Doctor's degrees, should be given an increasing importance in our new University, even if the older ones have no time or energy left for such essential improvements.

It is unfortunate that our universities work without a plan, without any foresight about the educational requirements of the Society, seldom taking the part of leadership in guiding a well-planned policy in the field of higher education. There is no plan, in turning out hundreds of graduates in arts, sciences, medicine or engineering and though a steady aim in efficiency may be kept in view, there is no control or guidance as to the numbers produced and their utility to the Society. No attempt is made to prevent wastage in education and money of parents is being wasted on students who should never be in a college. No attempt is made to improve the methods of examination and no encouragement is given to educational or psychological research with the object of weeding out the unfit from overcrowding the educational institutions. Psychological laboratory tests should at every stage find out the unfit and should divert to technical or technological subjects those who are unfit for scientific literary or legal studies. The University should be run not as a department for maintaining its prestige and powers but as a well regulated institution with a definite plan and responsibility for the educational progress of the whole country within its jurisdiction in the spheres entrusted to it. Unless such a high ideal is always kept before the new University, it is not worth striving for.

In addition to these functions of planning for educational progress of the area within its jurisdiction, the new University should provide a living

centre of research, also in subjects which cannot or do not form the part of ordinary teaching curricula. It is true that in most countries research carried out by the universities is of great variety, volume and utility but here when new Regional Universities are inaugurated they will have to shoulder the special responsibility of providing for research on subjects which have been hitherto neglected or kept in the background in the absence of local interest. The research work carried out by the Gujarat Research Society, the Research Department of the Gujarat Vernacular Society, the Gujarat Natural History Society and the Gujarati Section of the Bharatiya Vidya Bhavan, all will have to be fostered, developed and encouraged by the new University.

The finances of a University depend upon three main factors, the examination fees, income from endowments etc. and Government grant. A short examination may be made here of the financial help that may be expected from the Government of Bombay for expansion of University life both in Maharashtra and Gujarat. The statutory grant payable by the Government of Bombay under the Act is about Rs. 1,50,000 and there are few occasions when this amount is exceeded by additional grants for specific purposes. It is well known that in this respect the province of Bombay has been accustomed to be largely dependent upon private resources where available and where such money has not been available, the progress of the University is definitely retarded. The large expenditure on Technological Department was possible only on the basis of private munificence which has not yet ceased to attract the flow of donations, the latest one being that by Sir Homi Mehta for over 7 lakhs.

The comparative figures of revenue and expenditure on grants* to the Universities for various provinces for the year 1940-41 are shown below in lakhs of rupees.

	Total Ordinary Revenue	Total Expenditure on Education	Expenditure on University Education	Grants to University
Central Government	39.49	26.6	11.10	9.25
Government of Madras	1807	278.6	28.0	6.6
Government of Bombay	1448	192.8	18.2	1.5
Government of Bengal	1354	171.2	28.8	11.7
Government of U. P.	1465	215.4	28.9	16.8
Government of the Punjab	1380	161.3	18.69	3.0

These figures show that the Government of Bombay gives the smallest grant to the University and that it may be approached with propriety and justification for an increase in the grant. Whether this grant takes the form of an addition to be made to the existing University or that of fresh grants to the proposed Universities of Maharashtra and Gujarat, an increase should not be considered beyond the resources of the Government of Bombay. On

* These figures are taken from the Combined Finance and Revenue Accounts of the Central and Provincial Governments in India for the year 1940-41.

the other hand, the practice and precedents created by the business magnates of Bombay, who have liberally contributed to the educational needs only of the City but the province of Bombay and would justify an attitude of mind that private munificence should contribute liberally towards the expanding educational needs of the province of Gujarat. The existence of important states e.g. Baroda, Bhavnagar and Junagadh, each of whom maintains an arts college, and several other States in the area, should be able to make a substantial contribution to the initial foundation of the new University and for the recurring expenditure. For creating a spirit of sympathy from these quarters, a sane and wise policy of collaboration and co-ordination both in the stages of deliberation and executions is necessary, and for this purpose no hasty resolutions or closed committees should be permitted to create an impression of dictatorial isolation.

For creating an atmosphere of nationwide importance for the successful building up of a wise constitution of a University worthy of the great name and traditions of Gujarat, the following suggestions are made :—

1. A Gujarat University Association should be formed as a Society to be registered and incorporated for the purpose of seeing that all the work preliminary to the formation of a Gujarat University is carried out on proper lines after proper deliberations.

2. This Association should consist of representatives from each administrative units of British Districts and also from the important Indian States in Gujarat, Cutch and Kathiawar and the representatives of trade, agriculture and industry throughout the province to take part in the deliberations and in building up initial funds to the extent of at least Rs. 50 lakhs for the new University.

3. This Association should crystallise public opinion on the following points :—

(a) Whether the University should be a copy either of the Bombay University or the Gujarat Vidyapith, and to what extent the teaching and examinations should be conducted through other languages other than English e.g. Gujarati, Hindi, Urdu and Marathi.

(b) What new institutions like Engineering College, Medical College, Agricultural Colleges and Schools, Technical Schools and Technological Institute should be organised ; the question of the location of new institutions in various parts of Gujarat should be the part of a definite planning.

(c) What new subjects should be taught in this University e.g. Technology, Psychology, Geology, Anthropology, Home Economics, Domestic Science, Human Nutrition and Dietetics.

(d) What special cultural subjects should find place, e.g. Dancing, Music, Painting, Sculpture, Art either by means of diploma or degree courses.

4. Besides the requirements of an ordinary examining and teaching and University, the Association should arrange for a planning of education with

definite targets in each field e.g. the number of colleges and facilities for degree courses for each college should be fixed with reference to the possibilities of employment for each category of the University to produce B. Com., B.A., B.Sc., B.Ag., B.E., B.T. required for the number of clerks lower types, higher types, officers, engineers, professors, teachers, lawyers, doctors, nurses, research scholars in each subject. It is only after well planned proposals for the total educational requirements of the province that the suggestions should be made for establishment of new institutions or colleges for various subjects.

5. The necessity of an All Gujarat University Association arises from the fact that the problems of whole Gujarat cannot be considered only by the authorities of either one or of five British Districts and the Agency administered without the co-operation of States situated in the area.

Lalit Kunj,
Khar, 10th February 1944 }

P. G. SHAH

MEDICAL EDUCATION

By

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Introduction :

The problem of supplying medical aid to the whole of the population in India is immense. And yet, if it is going to be solved with benefit to the public, it must be tackled on the right lines.

The object of medical education is to provide the public with medical men who are well imbued with the spirit of service, with the requisite knowledge which will enable them to search for causes of disease and to work out methods of prevention and treatment. It is true that the public is mainly concerned with the restoration to health when ill ; but this object is not achieved by the study and application of methods of treatment without at the same time having a good background of the knowledge of the mechanism of the body in health and disease, and of the knowledge of hereditary and environmental factors as they affect the body.

The object mentioned can only be achieved if the student approaches the subject with the mind of the seeker and not merely with the mind that stores certain facts and ready made theories with a view to applying them in the narrow sense to diseased conditions. Such a technical application of remedies to diseased conditions is only a fraction of the major study of health and disease which leads to a proper understanding of the nature and life history of diseases.

If it is accepted, therefore, that the object of medical education is to train the mind to enquire into the processes of life first and disease next and if medical practice is to be something more than hit and misapplication of well known remedies in known diseases, it will be necessary to select only those who have the background of a wide general knowledge and who have made a well based study of the natural sciences.

Recent phenomenal progress in various directions in medicine has been due to the work of men who have had such training. It has been the outcome of the knowledge of the basic sciences of physics, chemistry, biology and even mathematics to the structure and functions of the human body and of a more and more concentrated study of the processes of health and early departures therefrom. The enormous advances in prevention of diseases, epidemic, metabolic and others have all been made by persons of high academic and mental qualifications applying their minds for long periods of time on specific problems.

The training of the medical student, therefore, must be a matter of real concern to the public. If they do not think for themselves and make up their minds once for all as to what kind of medical education they want their children to have and do not insist on the provision of properly equipped and properly staffed medical institutions, they will get second rate and barren medical service. Let us consider what kind of medical service we have at present.

Medical Service as it exists—Graduates :

First, we have a small number of medical graduates qualified to practise the profession after a study embracing a period of over 6 years after matriculation. Some of these have spent a few years more and acquired special knowledge in certain branches of medicine.

This number, for want of a better method of distribution, for want of better amenities of life in rural areas, have mostly settled in the large towns. These, as a rule, have served the public well, although, because of their better training, greater number of years of study, great expenditure (often borrowed money) make them necessarily a costly profession for the average low earning income public.

It must be remembered that besides possessing a good general knowledge, they have studied at first hand the structure and the functions of the body in health—they have studied the properties and the action on the body of drugs, they have studied the diseased person in hospitals for about 3 years or over.

For good students, this would mean training in methods of observation, in application of the facts of basic sciences to the human body, two of the important requirements for the development of minds that would be looking out for causes of disease and their prevention.

Licentiates :

Second, a class of medical practitioners who have grown from what the Governments in India originally intended as Hospital Assistants.

These students were selected from schools from 4th to 6th standards, they were trained in certain Government Medical Schools for 3 years and were then, after passing an examination, employed in Government Hospital as hospital assistants to work under European and Indian I. M. S. officers.

Later, matriculation was the minimum standard for admission to these schools.

At present in this Province the College of Physicians and Surgeons looks after this training. The minimum standard now is the same as for graduates the number of years of training after entrance $4\frac{1}{2}$ years instead of $5\frac{1}{2}$ years as for graduates. The schools are admittedly ill-equipped, the staff not always well qualified and the number of patients in hospitals attached are too few for proper study of disease.

This class, the licentiates, has no doubt served its purpose in the past as a Hospital Assistant class when doctors were too few. But at present, their position is anomalous and by common consent of themselves, of the Government and of the College of Physicians and Surgeons are waiting to be abolished as a separate class. It should be so for mostly those students, who cannot get admission in the medical colleges, go in for the licentiate course.

The hope that this class of practitioners will go and practise in the rural areas has not been fulfilled.

The standard of medical education in general will improve considerably, if this class of practitioners is not manufactured any more.

This does not mean that some of these men are not good doctors, a good few are brilliant but as a class, they cannot have the necessary background for the type of medical practitioner envisaged in the beginning.

Third, we have a large number of indigenous practitioners.

Vaidyas, Hakims etc. :

Their number must be enormous. They practise by virtue of some hereditarily passed on knowledge—mostly of indigenous drugs, recognised combinations prepared in recognised ancient Indian methods. Till recently these practitioners had not undergone any systematic study of the subject of medicine, nor had they knowledge of any of the basic sciences. They treat by certain combinations of drugs and certain types of dieting most of the illnesses. These illnesses are recognised from certain groups of symptoms, most of them ill-defined. The 'tridosha' theory of disease is apparently not understood by some of the best of these practitioners. That their method of treatment fairly often succeeds in relieving the patient is not doubted but that does not mean that the disease is understood by them, or that effective steps in prevention can be undertaken on the basis of such knowledge.

At present some efforts are being made to train this type of practitioner in various parts of India by private or Government agencies. Let us see what sort of training these boys and girls are having. They study the indigenous system after matriculation as a rule, sometimes before. They may or may not have to study a little of physics, chemistry and biology in ill-equipped laboratories under ill-paid, incompetent teachers.

It is attempted to teach them human anatomy and physiology by recently passed out medical graduates or licentiates with the aids of pictures and charts and a few museum specimens. There is no provision for proper dissection of the body in most of these institutions. The knowledge of these fundamental subjects that they get, is scrappy, ill-digested and useless for future application.

They then do surgery and midwifery according to the so called western system under, again, in most places, recently passed out graduates or licentiates who take up this teaching on a part-time honorary basis. The number of patients they are able to study is very small indeed and their knowledge of

these two subjects is next to nil when they pass out—a very dangerous state of affairs for the public.

Medicine they learn according to the indigenous system. In some institutions they are taught to diagnose disease according to the western system and treat them by the Ayurvedic or other indigenous *materia medica*. At other places both diagnosis and treatment are by the so-called indigenous systems.

Again the number of patients they study is very small. Half the teachers undertaking this work are medical graduates or licentiates and half vaidyas, hakims etc. They have nothing common in their background of knowledge and the result is that their mental equipment regarding the knowledge of the principles of medicine is wholly insufficient for any intelligent and well applied practice of medicine.

Study of indigenous System—Post-graduate :

In my opinion the study of the indigenous systems of medicine is wholly a post-graduate one. To unravel the 'Tridosha theory', to apply it in practice, to understand the various complicated combinations of a score or more of drugs in a single preparation, to find out the active ingredients from these, to advance this knowledge and it cannot be claimed by any one that any indigenous system is so perfect that no improvement is necessary are not possible by the class of practitioners that are turned out by these institutions. These problems require a far greater mental equipment than possessed by the average student.

Students with a first class knowledge of Sanskrit, with a sound basic education in the elementary sciences, a good knowledge of anatomy and physiology and pathology in the modern sense are the only persons who can study with benefit the indigenous texts. Those with modern knowledge of pharmacology can alone unravel the intricacies of the indigenous pharmacopoeias and separate the wheat from the chaff and after years of study—these men and they alone will bring the best, that may be in the indigenous systems of medicine, to the forefront. This knowledge can then be incorporated in the courses of medical education in India and elsewhere. To branch out at present, to divert the attention of the student from facts to fancy, to attempt to teach to the raw mind that which is not well understood by the teachers themselves will not advance medical science but will definitely retard it.

Research Department in Colleges :

Every medical institution in the country should be equipped with a research department in which the best minds can, with the help of grants from the state, or from Ayurved and Unani minded philanthropic citizens, study at first hand, the indigenous texts, the indigenous pharmacopoeias etc. and in a few years it is these studies and these alone which will give us material with which we can enrich the courses of medical education on the right lines. To multiply Ayurvedic, Unani and other institutions, as is being done at present,

with no equipment, poor staff and few patients and to call it encouragement to the great indigenous systems of medicine is a mockery, is an insult to the intelligence of our forefathers who never claimed that they had a perfect system of medicine. True, their descriptions of some diseases are wonderfully accurate, their methods of treatment are often highly successful but on that no claims of the superiority of these systems over the modern methods of medical education can be justified.

Homeopathy etc. :

Fourth, we have a large number of practitioners who have no training or background whatever who practise homeopathy and other cults. As homeopathy is the most prominent of these let us consider it. It is a method of treatment based entirely on a study of substances or drugs on the healthy human body—certain symptoms are produced by these drugs—certain symptoms are produced by diseases. These are compared. Minute doses of the drug which has an action similar to the symptoms shown by the patient are supposed to have a favourable influence on the disease. The founder of this system of treatment was a genius. He has produced books which no one has been able to improve on. They are the texts of these practitioners. They see the patient, find out the symptoms—study their text—find out the drug which has similar symptoms attributed to it and give a homeopathic dose. Many people are cured thereby. There is no doubt about it—if relief of symptoms is the only object of medical education, then homeopathy is remarkable for its simplicity and sometimes its effectiveness. But there it ends.

But all methods of treatment are for post-graduate study and the best homeopathic practitioner can only be one who has good fundamental knowledge of disease and who can apply other forms of treatment as well. To allow young boys whose minds are not mature to study symptoms of disease and methods of treatment straight away is to do more harm than any possible good to anybody.

Others :

Last, we have vast hordes of people who seem to know all about medicine. They will interfere with the proper study and treatment of the patient and will give unasked for gratuitous advice which has done untold harm in an untold number of cases.

It is not human nature, as is often supposed, to give advice on matters about which one knows nothing, but bad culture.

Training from childhood to mind one's own business is the only method of wiping out this class of practitioner.

Conclusion :

An analysis of the types of medical practitioners we have amongst us brings the inevitable conclusion that the public must formulate their opinion now and decide what kind of medical aid they wish to receive. If they want

properly qualified persons to look after their health they must demand only well equipped, well staffed medical colleges all over the country and nothing less.

Cheaper medical education with a lower standard will defeat the purpose of good medical service, will brand these institutions as inferior, their products as inferior and will lower the prestige and the glory of our ancient system of medical education. This was based on many years of concentrated study under recognised masters who demanded strict discipline and deep study. The ancient method is not available today.

Three Medical Colleges :.

The public of Gujarat and Kathiawar will do well to demand at least three medical colleges fully equipped and well staffed in order to provide for the maintenance of their health primarily and the treatment of disease secondarily.

This is practical and possible. There are hospital facilities in Baroda, Ahmedabad and Bhavnagar. The number of patients available for study is large enough. The number of well qualified medical men to undertake the teaching is sufficient. The number of millionaires who can provide the money is considerable in Ahmedabad. The funds at the disposal of the rulers of the various states cannot be said to be meagre. Then why are we not having these institutions ? We think it is the want of an insistent public demand, and the earlier it is made the better. Money should not be frittered away in starting indifferent institutions but must be pooled together for starting the best.

When the Gujarat University comes into being, as it must, three well equipped medical colleges in Gujarat and Kathiawar must be the nucleus which will provide a strong medical faculty to the University.

A UNIVERSITY FOR GUJARAT AND ITS POLICY

By

RAO BAHAUDUR P. C. DIVANJI

Introductory Remarks.

The Editorial Committee of the Gujarat Research Society has rightly decided to issue a special number of its journal devoted to the proposed establishment of a separate university for Gujarat which received a fresh impetus since the President of the last Gujarat Sahitya Sammelan put forward a powerful plea for it from the Sammelan's platform at Baroda in December last.

Previous History of the Movement.

It was nearly twenty years ago that H. H. the late Sir Sayajirao Gaekwad conceived the idea of establishing such a university with its centre at his capital but it did not materialise because the Committee appointed for the consideration of the *pros and cons* of the case did not approve of the idea of the university having its headquarters at the capital of an Indian State where the absolute monarchical form of rule prevailed. Ahmedabad, the only other suitable centre, could then have taken up the lead thus given but did not do so most probably because the necessary atmosphere for a cultural centre had not till then been created there. Maharashtra had about the same time started a move for the establishment of a separate university for itself at Poona but it too did not succeed, though for a different handicap. The result of these failures was that whereas the other three of the original four universities had their original territorial jurisdictions considerably curtailed by the establishment of other independent universities within them at Dacca, Patna, Nagpur, Rangoon, Waltair, Annamalai, Mysore, Hyderabad (Deccan), Lahore, Benares, Agra, Lucknow and Aligarh, the University of Bombay continued to exercise jurisdiction over the same wide area which comprised the Gujarati, Marathi and Kannada districts of the Bombay Presidency, the Sindhi districts and the Gujarati and Marathi states in the Western and Southern parts of that presidency.

Circumstances Justifying its Revival.

It must be said to its credit that inspite of this it did make all possible attempts to meet the ever-growing demands made upon it by its numerous territorial sub-divisions from time to time, simultaneously with those required to be made in order to keep pace with the other premier universities which tried to keep up their prestige in competition with their younger sisters by assuming the responsibility to make solid contributions to the stock of the world's knowledge by providing facilities for post-graduate research work and undertaking publications of outstanding merit. Nevertheless it is

no use closing one's eyes to the glaring truth that its attempts in both the directions were crippled by the vastness of the territory to whose needs it had to minister and by the impossibility at times of keeping a balance between the oft-times conflicting but equally strong claims of the groups vieing with one another for self-expression through it. And what has been found so difficult during the last two decades will be found almost impossible during the two ensuing decades which will require energy and means to enable each of the various groups to train up its best youth of both sexes to take their proper places in the evolution of the new world order in which India must play a prominent part and that it can do only by getting into touch with the international currents of thought and spheres of activity. Such being the case, the only alternative which the groups can resort to is to mobilise all their possible resources in the intellectual and material spheres, found their own universities with them and commence there to create all possible facilities for their youths of both sexes to develop their potentialities to the highest degree possible.

Gujarat's Resources in Money and Men.

Now, so far as the linguistic province of Gujarat in its wider sense is concerned there will indeed be no dearth of the necessary funds because there are multi-millionaires amongst the industrialists and merchants residing in Ahmedabad itself, there are several also amongst those Gujaratis, who though now residing in Bombay have adhered to the Gujarati culture and have social connections and immovable properties at one or more of the towns situated in that province, and there are in it several Indian States many of which have an annual income of from 1 to 5 lacs of rupees, 17 of them have incomes varying from Rs. 5 to 25 lacs, 10 of them again are such as have incomes exceeding Rs. 25 lacs, three of them whose annual incomes reach the respectable figure of Rs. 1 crore and two more of them such as have or can be presumed to have an annual income exceeding Rs. .2 crores.¹ Even if, as is likely, the Baroda state does not contribute to the funds as much as it is capable of doing or as it would do if Baroda were made the centre of the university it would not be difficult to collect Rs. 50 lacs which would I believe, be sufficient for erecting the necessary buildings to start with, adequately furnish and equip them and create the nucleus of a permanent fund from the interest whereof the deficit, if any, in the current expenses can be made good.

As regards the necessary number of students coming forth to take advantage of the university, it is enough to draw the readers' attention to the total

1. These are the two states of Baroda and Cutch. The annual income of the former is declared to be very near Rs. 3 crores while that of the latter, though not definitely declared can be presumed to be at least Rs. 2 crores because it has an area, and that too a compact one, of 8,249 sq. miles exclusive of the Run, which is a few miles more than that of Baroda and is open to the sea on the west and connected with it by a gulf on the south and the east.

of the figures of the population of the Northern Division and of the areas comprised in the Western India States Agency and the Gujarat States Agency. It is true that the Thana and Bombay Suburban Districts are included in the Northern Division but it is also true that in both of them there is a fairly large population of Gujarati Hindus and Parsees. Now according to the census of 1941 the above total comes to 116,39,451. In the two above districts there were in all 9,14,838 inhabitants in 1931. Their number may have increased 25% i.e. by 2,28,710 in 1941. This means that the total number of inhabitants of the two districts in 1941 was approximately 11,43,548. Assuming that 6,39,451 i.e. nearly 58% out of them were non-Gujaratis and therefore deducting them from the above total, we arrive at the workable hypothesis that the population of Gujarat including the Indian States must be not less than that of 110,00,000 souls. Surely a population of a crore and ten lacs of human beings cannot be deemed to be too small to be able to supply a continuous flow of a sufficient number of students, say 10,000 a year, for keeping a university going at full strength. Apart from this hypothesis there is a positive assurance furnished by the facts that even at present there are in full working order arts, science, law, commerce and teachers' colleges at Ahmedabad, Surat, Bhavnagar, Junagadh and Rajkot and that it is no easy task to get admission into some of the well-managed ones among them. I leave out of account the colleges at Baroda for the time being. Even if Baroda starts its own university, the students of Kathiawad, Cutch and the British Districts of North Gujarat would, certainly, and those of the British Districts in South Gujarat would, in most cases, prefer to join the larger institution in British India than the smaller one in an Indian state. There would not therefore be a dearth of students and so there need be no apprehension as to the venture being unsuccessful if it is cautiously started with the limited aim of being primarily an examining body as to the faculties of arts, science, law, commerce and teaching. When any of the Educational Societies and States in the area start medical and engineering colleges, the university may affiliate them to itself.

Policy to be pursued for success in the Venture.

It must, however, be remembered that a mere examining university commands no respect in the learned circles in these days. Bombay, as it is now, is far behind several other provinces in the matter of all the other kinds of research except the literary and historical and that kind of research too is done in this province with little help from the university in that province. Amongst the oriental research scholars again, there are very few Gujaratis. If the proposed university is intended to take its proper place amongst the universities of India and in the All-India Conferences and Congresses where the research scholars of India meet together annually or biennially to exchange views, compare notes and frame schemes for the advancement of knowledge, it must create facilities for the scholars of Gujarat to carry on researches in the subjects which they may have mastered. Ahmedabad has already made a beginning in that direction by starting a literary research department in

the premises of the Gujarat Vernacular Society. The proposed university would be well advised to get it affiliated to itself and strengthen its staff which is now weak. In this connection it should take note of the fact that proficiency in English, which is the language of international research, must be a *sine qua non* of the employment of every person on its staff. In course of time, facilities for research in other subjects also should be provided there.

The promoters of the movement should also bear in mind that inspite of the activities of the Muslim League during the last 7-8 years the Musalmans of Gujarat still retain their love for the Gujarati language. This does not however mean that they have no sympathy for the League movement that is gaining strength day by day. There is therefore no knowing when and how some Muslims would feel offended, stir up communal jealousy and create trouble. In order therefore that their sympathy and co-operation in the university movement may be availed of in order to add strength to it, the university should, while adopting Gujarati as the medium of instruction provide facilities for the study of Urdu as well as Hindi as a second language and should make it a point not to permit any communal movement to be started by the Hindus in the name of the University, or any other act to be done there which would create suspicion in the minds of the Muslims. Another reason why the same liberal policy should be adopted is that in that case substantial contributions to the funds of the university can be secured from the Muslim ruling princes of Junagadh, Palanpur and other States and Musalman students can be persuaded to join the university in sufficient numbers and to look upon it as their *Alma mater*. This does not yet seem impossible in view of the fact that at Ahmedabad, Bombay, Surat, Rander and other places there are associations of Musalman writers who make their compositions and edit journals in Gujarati. Its possibility would be increased enormously if the Translation Department of the University, which must be set up, translates selections from the Vedas into Urdu and these from the Koran into Hindi for comparative study.

Lastly, I wish to add a plea on behalf of the backward including the so-called depressed classes. Although I take strong objection to the charge that the Brahmans are responsible for their present backwardness, I believe that it is due to them in the modern age and necessary for the realisation of our ideal of brotherhood of man to enable them to raise their own status in our eyes and enable us to raise that of the nation as a whole in the eyes of the other nations of the civilised world by providing for special concessions and awards for them in the constitution. We cannot justify in us what we condemn in others. Even our self-interest as a nation requires revision of our ethical and religious code. Leaders of Hindu society have done that from time to time according to the requirements of the age and there is no reason why we should not exercise such a right in this age when we come in such close contact with other civilised non-Hindu races as our forefathers who composed the codes had no occasion to do.

GUJARAT UNIVERSITY

By

K. S. VAKIL

Since the passing of the resolution in favour of a Gujarat University by the last session of the Gujarati Sahitya Sabha held at Baroda in December last, the Gujarat University idea has become the common subject of talk among literary people in Gujarat. The questions that arise for preliminary consideration, however, are :—

What is meant by the expression "Gujarat University"? Is it meant that it is to be a university catering for the needs of the whole of Gujarat including the Baroda, Kathiawar and other states inhabited by Gujratis? If so, it must inevitably be a university of the old type like Bombay, Madras, or Calcutta University. Is it intended to be such by the promoters and supporters of the Gujarat University idea or is it intended to be of the modern type—unitary, teaching, and residential—like Benares, Aligarh, Patna, Dacca, Delhi, Lucknow, Andhra or Annamalai University? Those of them that are conscious of the failure of the affiliating university to maintain sufficiently high standards of examination, teaching, scholarship, and research would certainly disfavour the idea of an affiliating university for Gujarat. They would rather have it of the new type in conformity with modern conception of university education and its place in national life. In the latter case, it would be a university not for Gujarat but for Ahmedabad city. Ahmedabad, with two arts' colleges, one science institute, one law college, and one college of commerce, should be able to take up and promote the idea of a university suited to its own needs and to develop it further by raising its Medical School and Technical Institute to higher collegiate status. It has plenty of money and should be able to work up the idea, if it has the will to do so.

The next question that requires consideration is whether it is to be predominantly literary in character, devoting itself largely to old-time learning and teaching in cloistered lecture rooms, or whether it is to offer courses of higher education calculated to fit its alumni for the practical business of life in various fields of human activity as well. Our present universities have hitherto produced mostly clerks—writers and talkers rather than doers—fitted for paid service of some kind, not for independent work on their own initiative.

The third question that demands consideration is whether the proposed Gujarat University is to conduct all its teaching only through Gujarati, or whether it is to continue English as an alternative medium of instruction as and when the teachers consider it necessary to do so. It must be conceded that in the present circumstances, at any rate, it would not be practicable to exclude English altogether as a medium of instruction,

It requires also to be considered whether in all the university courses and curricula English should or should not continue to remain as a compulsory subject of study. English is fast becoming a world language—a language of communication with most of the countries of the world with which this country deals in various matters of trade and industry, and it is therefore in our own interest that it should continue to be taught and studied as heretofore.

Another point that requires serious consideration is whether we are to remain satisfied with the present primary and secondary school basis of University Education and adopt it as the proper grounding for the proposed university. If it is retained as the basis of the new university for Gujarat which all Gujaratis have been fondly yearning for, then a seal will be automatically set on all reform in the higher education of our youth for which we have been clamouring for years past ; for the sort of higher education given at present fits its recipients for nothing better than for mere clerical and intellectual (not necessarily intelligent) work of some kind. It enables them to acquire book-learning, not assimilated knowledge fitting them for independent life of usefulness to themselves and to the community at large,

Lastly, it requires to be considered whether the proposed university is to be examination-ridden like the present-day Indian Universities or whether it is to be freed from this great evil attending university studies and eating the vitals of the young men and women prosecuting them. If universities in the U.S.A., Germany and Japan can do without multiplicity of examinations and can devise a simpler and more direct system of testing students' attainments, why cannot ours ? To-day, as the Calcutta University Commission well observed, examinations have grown into a vast machine of which its operator has ceased to be its master and has become merely its servant.

UNIVERSITIES IN GUJARAT

By

A. K. TRIVEDI

The above heading will startle many. And yet when one thinks of the subject of separate Universities one cannot but bring before his imagination all possible separate units of higher education. When separation once begins, the current cannot but break up into several directions in which it would inundate the vast fields which the main stream covered. Separation has been an accomplished fact in other provinces in India, and now we have in India, the sight of separate Universities at Allahabad, Benares, Aligarh, Lucknow, Agra. We have separate Universities emanating from the direction of Calcutta and Madras Universities too. No wonder time will come when the University of Bombay will break up into a number of other Universities, possibly at Ahmedabad, Surat, Baroda, Rajkot, so far as Gujarat is concerned, and several other units independent of each other so far as Maharashtra and Karnataka are concerned, and Bombay itself might still continue as an affiliating University. Today this might seem like a wild Utopia, but I visualise through my imagination the year 1959 A.D.—15 years ahead, wherein a Gujarat with Universities at least at Baroda and Ahmedabad will be accomplished facts. By nature man is conservative, and corporate bodies and governments are even more conservative than individuals. But it is equally true that you cannot stop the current of the stream. In Bombay, the disintegration has not yet commenced, but once it does commence, it will result not only in three Universities on three main linguistic bases, but many more. In all probability these new Universities will be residential Universities centred round chief educational centres with adequate educational facilities.

It is not at all necessary to argue out a case for a need of separation. This has been accepted for over quarter of a century. Since 1916, Baroda became conscious of the same, and it had, after that, several commissions for the consideration of a separate University for Baroda, and but for the fact that His late Highness Sir Sayajirao did not wish to establish a Baroda University which would merely be a replica of the Bombay University, a Baroda University would have been separately functioning at this time. Since 1924 the problem of Separate Universities has been in the air in Maharashtra and Gujarat too. The Bombay Legislative Council had a resolution moved in 1937 that steps should be taken to establish "additional Universities in the Presidency", and the House was informed that Government "had no objection in principle to the establishment of Regional Universities, provided the necessary safeguards and conditions were present." And quite recently the Maharashtra University Committee appointed in 1942 also favoured the idea of a separate University for Maharashtra.

What fascinates the minds of the conservative educationists in the Bombay University is the fact that at present we have a rigid uniform control on the education of about 30,000 students all preparing for the same standard of fitness at the Matriculation Examination, all submitting to the same ideal of efficiency aimed at both in teaching and in examination. The same for the students preparing for the different degree examinations. But look at the dissatisfaction connected with this. Do the boys assimilate their knowledge? Do they study through a natural medium of study, a medium which is psychologically adapted to their minds? Is there any the least effort possible at character formation? Has the University of Bombay ever been able to keep pace with practical needs at its different centres? Has it progressed *pari passu* with the progress of the times? It must be admitted that due to the labyrinth of innumerable rules and regulations, and of bodies and sub-bodies through which any change must necessarily pass, Bombay University has not been able to satisfy even widely felt and accepted demands for desirable changes. The remedy to this can only be the establishment of separate Universities, which just because they will be smaller units will achieve progress in an easier way.

And when one thinks of separate Universities he is faced with various problems, financial, constitutional, and academic. Even in the list of academic problems, one is faced with numerous questions, the questions of the faculties to be started, of the centres and their range and control, of the status and the hierarchy of Professors, Readers, Lecturers and the chairs to be started, and so on. But here I would like to limit myself to my views about the *medium of instruction*.

I categorically lay down that for the separate Universities which may come into being, the medium of instruction *must be the mother tongue* of the majority of population in the centre for which any particular separate University is to be established. Thus, if Ahmedabad is to have a separate University Gujarati must be the only medium of instruction there for all subjects to be taught in its schools and colleges. So, if Poona is to have a separate University, Marathi must be its medium of instruction and the only one in the schools and colleges there and so on. Naturally at these centres, there will be numbers of students whose mother tongue will be other than that of the majority of the population; but yet the medium of instruction must be the same for all. The minority must get assimilated with the majority and each separate University must aim at evolving through an identical medium a homogeneous cultural outlook, providing for the interests of the minority in the form of optional additional studies. Just as when today English is the medium of instruction all submit to it in a uniform way and derive more or less uniform outlooks on life and literature, so it should be the same thing with Gujarati, Marathi, Kannada. It will happen that in the Gujarat group there will be several who will prefer Marathi or Urdu as their medium of instruction, but for educational purposes, they must be made to submit to one identical medium as they submit to English today in the Bombay Univer-

sity and its colleges. In Rome, be a Roman first. One must learn the language of the province where he resides thoroughly and he must be a part of the cultural unit wherein a homogeneous academic atmosphere is to be an ideal.

It is urged that Indian languages have not yet developed to the stage of efficiency which is required to carry on higher thinking in scientific subjects. This is partly true, but it can be remedied. And who is responsible for it? Ever since the Universities of Bombay, Calcutta and Madras began to function, they created a vicious circle in this connection. These Universities fostered intellectual slavery. The Modern Indian languages are poor in capacity and therefore they cannot be encouraged, but then they remain poor in self-development just because they are not encouraged.

The trend of events in the recent past at the Bombay University will show that the option to answer questions in a modern Indian language has been well received by the candidates. In the Matriculation examination of 1943, out of the total of 15,767 candidates who appeared in Sanskrit, 8010 answered in Marathi, 5662 in Gujarati, 1358 in Kannada. Similarly, out of 26,253 candidates who appeared in History, 10,301 answered in Marathi, 7520 in Gujarati, 1656 in Kannada. In Geography it was the same as in History. Even in Physics and Chemistry, out of 18,991 candidates, 2820 answered in Marathi, 4,197 in Gujarati, 154 in Kannada. But in the subject of Mathematics there was yet a poor show that out of about 25,000 candidates only about three to four hundred answered in Marathi, about fifty in Gujarati and about half a dozen in Kannada. Though in Mathematics the habit to think in one's mother tongue has not yet been created and developed, yet sooner or later it will have to be done if independent thinking of a fundamental character is to be made in India. It is sheer intellectual cruelty to force young minds to think in a foreign language. The tendency to use one's mother tongue more and more has already begun in other subjects and it must be pushed into Mathematics as well. We had abstruse mathematical books in Sanskrit and it is meaningless to state that the necessary mathematical terminology cannot be found. One has simply to think of the efficacy of the Sanskrit language. Even in a literary subject like અલંકારશાસ્ત્ર there will be found in it logical and aesthetical words and analysis for which one would have to scratch his head to find other words in the English language. And so, in વૈદાંત, અર્થશાસ્ત્ર, જ્યોતિષશાસ્ત્ર one will easily find a vocabulary so rich in details that English will be found too poor by way of contrast. With the help of Sanskrit as the basis any number of words can be coined in Mathematics, Science, Economics, Politics in all the languages mainly derived from and dependent on Sanskrit. And the same may be said of the different subjects which a University may have to handle through a medium the basis of which may be Persian and Arabic. What happens at present in almost all the subjects in which the medium of teaching is English is that too much time is wasted, too much energy lost in word-study, and the spirit of the teaching is hardly grasped in most cases. The result is that later on in life all interest in one's subjects is lost, there is a break in the continuity of the educational

system, original and free thinking is dwarfed, and we experience the sight of what I would like to call intellectual seclusion, and higher education,—the higher learning of the graduates through English, becomes merely an Untouchable to their family, their society, their little village or their province,—not a covetable achievement at all.

But a case for the retention of English as the medium of instruction may be and is tried to be made out by its practical importance to the educated classes in their daily lives. As being the dominant language of administration, the language of the learned professions and of commerce and industry, high proficiency in it must be maintained, and it is urged that this will evidently suffer if the mother tongue is the medium of instruction. Granted, but the loss of this proficiency will be more than made up by the advantages which will result through the use of the mother tongue in point of advancement of original thinking, of time and energy saved, of psychological facilities in learning, of removal of the present inferiority complex in which these languages are strongly involved, of the rapid growth of all sorts of literature in all subjects of knowledge and so on. All these advantages will mean much in the life of a nation, and to aim at these is to aim at a goal which is in every way desirable.

And after all the tortures of mental processes in the efforts to learn through a foreign medium, what is the equipment of most graduates in English? It is certainly not ideal, and is often defective, and their very interest in the language and its literature is transitory. I have with me numbers of letters even from learned friends whose English displays faulty grammar and faulty spelling. I have specimens of letters from graduates trained in English Universities which show poor knowledge of English. No wonder I myself would not feel confident that I will write perfectly correct English. After all English is not our language. The wonder is that we have mastered it tolerably well in spite of its being a foreign tongue. But this is not a thing to be perpetuated. The only correct attitude is to learn or to teach through one's mother tongue upto the highest stage, studying English compulsorily, as a second language. Beyond this latter position, the myth of English should be destroyed. As a language common all over India it must be studied, but as a medium of instruction, it should have no place in the Universities which are to come into being. Where there is a will there is a way. Nay, it is not even a question of will. It is a question of direct need, of intellectual independence, of psychological adjustments, and of educational progress. The Bombay University has simply gazed with a helpless vacant eye on what is happening, may be even against the wishes of certain strong forces in it; I mean that this University is now in a helpless condition in the matter of the progress of Gujarati, Marathi, Kannada, Urdu and other such languages as medium of examination optionally at the Matriculation examination. Has it done anything to expedite progress in this direction? We have in Baroda a resolute effort commenced as early as in 1927 when the Baroda Government tried to get a Dictionary of certain technical words prepared under an able committee. As

early as in 1931 the big volume of *श्रीसयाजीज्ञासनकल्पतरु* (1912 foolscap size pages) was got prepared by the State. Gujarati is the official language in it and the State has done a lot to develop this language in its own way. Has the Bombay University ever actively and sympathetically cared for the Modern Indian languages? Can its Budget show any money set apart for the advancement of these languages or for the preparation of dictionaries of scientific terms in them? Has it thought fit to start a Department of Modern Indian Languages? What is the result? Its so-called advancement of scholarship is like a secluded idol, worshipped from a distance. One has simply to look to the contrasts between the Wilson Philological lectures and the Vassanji Madhavji lectures. The former mean reputation and money to the scholars, but the latter also mean diffusion of knowledge among large classes of students interested in the subjects of the lectures, so that even from the point of view of social and civic service, separate Universities with the mother tongue as the medium of instruction are a necessity.

It is high time Gujarat wakes up and takes *active steps* towards the formation of a University in Gujarat with *Gujarati as the medium of instruction*.

THE UNIVERSITY OF AHMEDABAD—AN OUTLINE SCHEME

By

C. N. VAKIL,

UNIVERSITY PROFESSOR OF ECONOMICS, BOMBAY.

In the last Annual Lecture of the Gujarat Vernacular Society which I was privileged to deliver on 4th December 1943 at the Premabai Hall, Ahmedabad, I emphasised the need for a University in Ahmedabad as one of the urgent things to be done to build up and maintain the economic prosperity of Gujarat and at the same time to create a unifying cultural force among the Gujarati speaking areas which are politically divided into diverse units. The subject was discussed in the Ahmedabad press thereafter and received a further impetus at the hands of Lady Vidyagauri Nilkanth who as President of the Gujarati Sahitya Parishad held during Christmas last at Baroda dwelt on the same subject. Both these addresses were published in the December 1943 number of the 'Buddhi Prakash.' Recently the Gujarat Vernacular Society has organised a Gujarat University Mandal to take the initiative in respect of the proposed University of Gujarat the need for which I had brought out in my lecture referred to above.

Though these are encouraging signs, few people still seem to have a clear idea as to the type of University that we should have. If funds are to be collected now, and this is the most opportune time for doing so, it would be wiser to place before the public and the donors at least an outline of the type of University that is contemplated. Though details may be left to experts, the newly formed Gujarat University Mandal should be able at an early date to adopt the broad principles defining the type of University that it should work for. In order to facilitate discussion and enable an early decision to be arrived at, a concrete picture in the form of a tentative outline scheme may prove useful. The object of this article is to present such a scheme. It has not been possible to elaborate all aspects of the scheme or to explain the reasons for each important part of it. The only thing that may be said is that the scheme is the result of a life-long study of University requirements in general, with active personal experience spread over nearly 25 years of at least one important University. I have further kept in view the ideal of an improved system of University education suitable for Ahmedabad in particular and Gujarat in general, and have assumed that it is a more practical proposition to make a start with a teaching residential University at Ahmedabad, instead of co-ordinating the various existing institutions in Gujarat and Kathiawar into one affiliating University. This does not preclude the possibility of the existing institutions seeking recognition from the new University of Ahmedabad

by fulfilling its conditions in due course. I have also assumed that the time is ripe for starting such a University, instead of waiting for the growth of other institutions in Ahmedabad. It is better to have the University on a definite plan, than new institutions, each of which may have a different outlook, making the task of creating a University more difficult in future.

Type :—The University of Ahmedabad should be a residential teaching University. Its institutions, teaching departments, libraries and laboratories, hostels and staff quarters, playgrounds, offices etc. should preferably be in one continuous area.

Location :—The University of Ahmedabad may be located either in Ahmedabad or in some neighbouring rural area where the climate may be more suitable and which can be developed for the purpose. The object should be to create a University town in due course.

Faculties :—It should cater for the teaching and research in cultural as well as vocational subjects. Faculties of Arts, Science and Technology, Economics and Commerce, Agriculture, Engineering, Medicine, Law etc. should be started from the beginning. Other subjects or faculties should be added in due course.

Buildings :—Existing institutions of University standard should be merged into the new University. Their buildings and equipment should be utilised as far as possible. For the sake of having the University in one place transfers of buildings may be necessary. Exceptions may have to be made for locating some institutions outside the University area e.g. a Medical College may be located near a hospital.

Admission :—Admission to the University should be by an Entrance Examination for which the candidates may appear directly. They should pass a written examination, an oral test and a physical test. The examination must be of a high standard and must be taken by members of the University staff. Only those who are likely to benefit by University teaching should be admitted. For the Entrance Examination a syllabus with a variety of topics and options to suit as a basis for University courses should be worked out. The syllabus should cover the present courses of the First Year Arts and Science examinations of the Bombay University with suitable changes.

Schools :—The University need not have anything to do with secondary schools by way of inspection and control. They may be left to adjust their teaching to meet the demand of students. The University should however run a model school in which the syllabuses for the Entrance Examination may be taught.

Medium of Instruction :—

(a) The University should aim at introducing Gujarati as the medium of instruction for all higher courses in due course. In order to prepare the ground for it, it should have a special Translation Department which should be charged with the work of translating into Gujarati books on various sub-

jects in co-operation with the staff of the University in different subjects. The University should also see that in making the first appointments to its teaching staff, there is in each subject an adequate number of Teachers capable of helping in the Translation work. In those subjects, in which this is not possible, it should be a condition of appointment that the person should learn Gujarati within a prescribed period.

(b) While the above would be a matter of time, the instruction in the beginning should be in English. The teachers should however see that the students who may have been taught through Gujarati in the schools are able to follow the instruction given in English. Wherever there are defects, special arrangements should be made to remove them with the help of special tutors. Command over the English language by the students should be encouraged by adequate courses and other methods.

(c) When in due course, it is possible to introduce the Gujarati medium, special provision should be made to continue the study of English in the University courses as a compulsory additional subject up to the first degree stage. This will enable the students to profit by literature in English which may not be even then available in Gujarati.

(d) At the same time encouragement should be given to the study of Hindustani by all students of the University. General courses in Hindustani should be done by all students ; advanced studies in Hindustani by those who want to specialise in the same should be encouraged. This activity should be started as an integral part of the University from the beginning.

(e) Special impetus should be provided even during the transition period both for Teachers and students to speak and write on their subjects in Gujarati, to hold discussions and give popular discourses in Gujarati.

(f) Even in the transition period, it should be optional for any one to speak in Gujarati or English in the University meetings ; and the proceedings may be kept in both the languages during the period.

(g) The University should have a Publication Department. This should have a Translation Branch and a Research Branch. The Translation Branch would publish books in Gujarati in various subjects ; the Research Branch would issue publications containing research work done in the University. Special efforts should be made to issue the same in Gujarati at the same time ; if this is not possible immediately, abridged Gujarati versions should at least be published in the beginning.

Scope of Instruction and Research :—

The teaching in the University should be as under :—

(1) Intermediate in Arts or Science :—

Basic training in Arts or Science with a few general subjects.

(2) Bachelor's degree courses :—Two years course ; either a mixed general course or specialisation in one main subject with an allied subject as a subsidiary ; the latter would be the Honours degree course.

(3) Master's degree course :—Two years advanced course ; either in any one subject or a combination of two allied subjects.

(4) Doctor's degree :—Two years or more of research work in any branch.

(5) Extension Courses :—Facilities for extension courses for those interested should be provided.

Special courses suitable to women students should be introduced as options in the above courses wherever possible.

Teaching and Research Departments :—The teaching and research work of the University should be done in several departments one for each major subject. Minor subjects may be included in those departments to which they are allied. Each Department should have a Director, one or more Professors, Readers, Lecturers, Tutors or Demonstrators etc.

The Director of each Department should be a man fully conversant with the subject of the Department, preferably one who has worked as a Professor in the subject. He should be a man of ripe experience and capable of organising the Department, doing the administrative work and supervising the work of the students in the subject. The Director should be in direct touch with the students, whom he should meet from time to time and place them under tutors for personal guidance. He should see that the tutors do the work, thus assuring the progress of the students.

The teaching staff of each Department should be recruited mainly on research qualifications. Adequate facilities and impetus should be provided for each member of the staff to pursue research in some special branch. The teaching should be not only by lectures, but by seminars in which free and frank discussion of the subject-matter of the lectures should be encouraged. Originality should be encouraged by inviting papers for the seminars from students. This should be supplemented by tutorial guidance as indicated above, each tutor being in charge of a certain number of students. The tutor will guide reading in detail and exact work from the students.

Residence of Students :—All students of the University should stay in Hostels provided by the University. There should be a separate Hostel for lady students. Adequate arrangements should be made to develop corporate life among the students. Some of the teachers should be in direct charge of the Hostels ; the Director should be responsible for their general supervision. The tutorial work may be done at convenient hours in the Hostels.

Sports and games to develop the physique of students and provide suitable recreation should be organised under proper supervision.

A Medical Officer should be housed in the University area and should be in charge of the health of students. He should also supervise the sanitation of the Hostels.

Special care should be taken regarding the diet of students. A Committee consisting of a Director as Chairman, the Medical Officer, Wardens in charge

of the Hostels, and representatives of students should supervise these arrangements generally, though the actual conduct of each mess should be left to the students themselves.

The Award of Degrees :—The award of degrees should depend on two considerations, (1) the performance of the candidate at the examination and (2) his record of work in the University as reported by the Director. This should include besides the work for the examination, extra curricular activities, sports and the general behaviour of the candidates.

Remuneration to Staff :—

(a)	Director	Rs. 1000-1250 per month
	Professor	Rs. 800-1000 per month
	Reader	Rs. 500—700 per month
	Lecturer	Rs. 300—500 per month
	Tutor	Rs. 200—300 per month

(b) Provident Fund.

(c) Free quarters ; some in charge of Hostels ; others in charge of sports ; tours etc.

(d) All members of the staff should be allowed opportunities to do specialist consultation work on payment with the previous consent of the Vice-Chancellor. Before granting permission, the Vice-Chancellor will consider whether the work is likely to help the equipment of the teacher, whether it is likely to interfere with his normal duties etc. A certain percentage of the payment, say 25 per cent, should be deducted and credited to a Poor Students' Fund.

Administrative Staff :—

- (1) Vice Chancellor, (salary Rs. 2000-2500 per month).
- (2) Registrar (salary Rs. 1000-1250 per month).
- (3) Deputy Registrar (salary Rs. 800-1000 per month).

With free quarters in each case. Other staff as required.

Constitution :—*The Chancellor*. This should be the post of honour in the gift of the University. The Senate should elect by a majority of two-thirds some distinguished and eminent person for a period of two years at a time. The Chancellor should preside at formal functions and should have the power to nominate a certain number of Fellows on the Senate on the recommendation of the Vice-Chancellor.

The Vice-Chancellor should be a full time paid officer appointed for a period of three years ; the appointment may be renewed. He should be a man of high academic qualifications and experience of University work. He should be vested with the general control and supervision of the University and should act as Chairman of various University bodies. He should be appointed by the Chancellor from among a panel of names to be recommended by the Syndicate. Whereas in the early stages, such a panel should be formed

from among distinguished educationists in any part of the country, preference should be given to Directors of the University Departments in selecting the names for the panel, if one or more of them are suitable for the post.

The Senate should consist of the following members :—

Ex-officio Members :—

The Chancellor
 The Vice-Chancellor
 The Vice-Chancellors of the other Universities in the Bombay Province
 Minister of Education, Government of Bombay
 Director of Public Instruction, Government of Bombay
 Commissioner, Northern Division, Ahmedabad
 Collector, Ahmedabad
 District and Sessions Judge, Ahmedabad
 President, Ahmedabad Municipality
 President, Ahmedabad District Local Board
 Surgeon General to the Government of Bombay
 Civil Surgeon, Ahmedabad
 Executive Engineer, Government of Bombay
 Executive Engineer, Northern Division
 Director of Industries, Government of Bombay
 Director of Agriculture, Government of Bombay
 Deputy Director of Agriculture, Ahmedabad
 Directors of University Departments
 Professors of various subjects in the University.

Elected Members :—

- (a) Elected by the constituency of University Teachers of the status of Professor, Reader and Lecturer.....10
- (b) Elected by the constituency of Registered Graduates of other Universities resident in Ahmedabad District. When the University affiliates institutions outside Ahmedabad, this should include such other areas. Graduates of 10 years standing who pay an initial fee of Rs. 25 and a recurring fee of Rs. 10 per year or a life-fee of Rs. 200 should be eligible to vote.....10
- (c) Elected by the constituency of Registered Graduates of the University of Ahmedabad. Graduates of 5 years standing who pay an initial fee of Rs. 10 and a recurring fee of Rs. 5 or a life-fee of Rs. 200 should be eligible to vote.....10
- (d) Commercial and Industrial and Agricultural Bodies in Ahmedabad10
- (e) Co-opted by Faculties ; such persons to be of high academic qualifications in their respective faculties.....10

Nominated Members :—

- (a) Nominated by the Chancellor.....10
- (b) Nominated by the Government of Bombay.....10

(c) Nominated by Donors as under :—

(1) Donors to Permanent Fund or donors of special endowments of Rs. 5 lakhs each—right to nominate for life or for 30 years—2 members.

(2) Donors to Permanent Fund or donors of special endowments of Rs. 3 lakhs each—right to nominate for life or for 30 years—1 member.

(3) Governing bodies of existing institutions transferred to the University—right to nominate members on the above basis or by negotiation in each case.

(4) Donors of Rs. 1 to 3 lakhs to form a group and between them to nominate members in the above proportion as in (2).

Faculties :—Assignment from members of the Senate according to subjects. Co-optation of members of Faculties for Boards of Studies as laid down below.

Board of Studies :—Each Faculty should assign its members to different Boards of Studies. Each member may be assigned to one or more Boards according to his qualifications. A Board so constituted may recommend the co-optation of one or more members for special subjects or branches thereof. The Board should in such a case recommend a panel of names, from which the Faculty may decide the person to be selected. The initiative for co-optation may be taken by the Faculty, but the other procedure should be the same as above.

Academic Council :—Each Board of Studies to elect a member to the Academic Council. All Professors to be ex-officio members. The Vice-Chancellor to be Chairman.

Selection Committee :—This should be a statutory body to be appointed for selecting persons for the various posts in the University. The Committee should be presided over by the Vice-Chancellor and have the Director of the Department as an ex-officio member. Other members who should be in a majority should be chosen for their expert knowledge from outside the University. The appointment of the staff should be by the Syndicate on the recommendation of the Committee.

Syndicate :—

Vice-Chancellor, Chairman.

6 Directors—to be appointed by rotation ; one third retiring every year.

8 elected Members to be elected by the Senate.

The main work of the University should be done in smaller bodies with defined functions and powers ; the Senate should meet only occasionally say twice a year to decide larger issues of a general nature and sanction the budget.

Finance :—

I. *Initial Expenditure* to be met from

(a) Endowments for Chairs, Buildings, Departments, Hostels, Fellowships, Scholarships, Laboratories, Libraries etc,

- (b) Transfer of existing institutions in charge of private societies.
- (c) Grant of land free of charge by Municipality or Government as the case may be.
- (d) Initial non-recurring grant by Government of Bombay, Rs. 25 lakhs.

II. *Recurring Expenditure* to be met from

- (a) Interest on a Permanent Fund of one Crore of rupees to be specially collected.
- (b) Government grant of an equal amount.
- (c) Receipts from fees.
- (d) Grant from the Ahmedabad Municipality.
- (e) Grants from Charitable Trusts.
- (f) Further additions, if any, to the Permanent Fund.

For carrying out the functions mentioned above, and for developing a real University centre, the above estimate of funds is not at all extravagant.

Conclusion :—

It is expected that those interested will by suggestions and discussions help in the evolution of an acceptable scheme. What is necessary at this stage is agreement on fundamental issues. Some details have been given above in order to give an idea of the type of University contemplated and the consequent expenditure involved. The details may be left to the future for fuller consideration. If the Gujarat University Mandal accepts some such scheme and proceeds to obtain donations both for the Permanent Fund and the Special Endowments of the University, the foundation will be laid for the cultural progress of Gujarat in the right direction, which will also have important effects on its economic and social life. The proposed University will create leaders in different walks of life, who will in their turn influence and mould the life of the people. By developing on its own lines, Gujarat will create better citizens for the country as a whole.

ગુજરાત યુનિવર્સિટી

શ્રીમતી હુસાઈહેન ભણેતા

આજથી વીસ વર્ષ પહેલાં સરકારે યુનિવર્સિટી રીઝોર્મ કમીટી નીભી હતી. એ કમીટીએ મુખ્યાઈ ઈલાકામાં, મુખ્યાઈ યુનિવર્સિટી ઉપરાંત અન્ય યુનિવર્સિટીઓની જરૂરિયાત વિશે વિચારણા ચલાવી હતી અને પરિણામે એ જરૂરિયાત સ્વીકારી પણ હતી. પરંતુ કથાં અને કથારે આવી અન્ય યુનિવર્સિટીની સ્થાપના કર્ણી તેને અંગે કમીટીએ શરતો મુક્કી હતી કે:—(૧) જ્યાં બૌદ્ધિક પ્રવૃત્તિઓ મોટા પ્રમાણુમાં હોય; (૨) લોકાની સતત માગણી હોય; (૩) આ માગણીને અંગે સ્થાનિક આગેવાન વ્યક્તિઓ પાસેથી દાન તેમજ સહાય મળી શકે એમ હોય; (૪) અનેક ક્ષેત્રો અણાયેલાં પણ્યાં હોય; (૫) વિદ્યાર્થીઓની સંખ્યા મોટી હોય; (૬) યુનિવર્સિટીનો વહીવટ ચલાવવા માટે પોતાનો સમય આપી શકે અને કેને શિક્ષણની આધતમાં રસ હોય એવી રિસ્ક્ષિત વ્યક્તિઓ જ્યાં હોય; અને છેવટમાં; (૭) આવી યુનિવર્સિટી સામે ડાઈ જતનો પ્રચાર ના હોય જેથી એ નિઝળા નીવડે. આ બધી શરતો આને તો ગુજરાતમાં અને તે પણ ગુજરાતના પાટનગર અમદાવાદમાં પરિપૂર્ણ થઈ શકે એમ છે, એમ રૂપે રીતે કહી શકાય.

અમદાવાદમાં રાષ્ટ્રીય વિદ્યાપીઠ સ્થપાયા પછી ત્યાંની બૌદ્ધિક પ્રવૃત્તિને તો પુષ્કળ વેગ મળ્યો હતો. અને આને ગુજરાત વર્નાકુલર સોસાયટીને સંશોધન કેન્દ્ર તરીકે સ્વીકાર્ય પછી એ પ્રવૃત્તિ ખૂબ આગળ વધી છે એમ કહેવામાં અતિશયોક્તિ નથી. ગુજરાતમાં યુનિવર્સિટીની સ્થાપના કરવા માટે માગણી પણ તીવ્ર થતી જાય છે. ગુજરાતી સાહિત્ય પરિપદના પ્રસુભ-સ્થાનેથી શ્રી. વિજાણહેન નીલકંદે આ સાર્વજનિક માગણી વ્યક્તત કરી છે. સ્થાનિક આગેવાન વ્યક્તિઓની સહાયતા મળવામાં પણ વાધ્યા આવવો જોઈએ નહિ. એ વર્ષપર ત્યાંની એક શ્રીમંતુ વ્યક્તિ તરફથી ગુજરાત યુનિવર્સિટીની સ્થાપના આધત ચલાળ પણ શરૂ થઈ હતી. અમદાવાદ પાસે પૈસાની કમી નથી. અને આવી સંરથાની સ્થાપનાથી માત્ર લોકને નહિ પરંતુ આડકતરી રીતે ત્યાંના ધનિકોને યે લાલ છે એ જાણ્યા પછી આંથિક મહદું મળવામાં વાધ્યા આવશે નહિ એમ હું માતું હું.

ગુજરાત એતીપ્રધાન દેશ છે. સાથી વ્યાપાર ઉદ્યોગ પણ બહોળા પ્રમાણુમાં છે. એતીના શિક્ષણ માટે આણુંદમાં થોડાજ વર્ષપર સ્થાપવામાં આવેલી સંસ્થા સિવાય થીને ડાઈ જતનો અભ્યધ ગુજરાતમાં છે નહિ. વૈજ્ઞાનિક મહદું વડે એતી તેમજ ઉદ્યોગ, ખાસ કાપડનો ઉદ્યોગ, અનેને સુધ્યારવા તેમજ વધારવા માટે પુષ્કળ અવકાશ છે; અને ગુજરાત યુનિવર્સિટી આ કામમાં ખૂબજ સહાયક્ષુત થઈ શકે એમાં જરાયે શકાની નથી.

આને અમદાવાદમાં એ આર્ટ્સ કોલેજે, એક વ્યાપારી અને એક કાયદાની એમ બધી મળી ચાર કોલેજે છે. એક મેડિકલ સ્ક્રૂલ છે જેને મેડિકલ કોલેજમાં સહેલાઈધી ઇરની શકાય. તે ઉપરાંત એક એનજીનિયરીં કોલેજ માટે પણ ક્ષેત્ર સાંચે છે. એટલે યુનિવર્સિટી સ્થાપવાની દિશિયે ત્યાં આને બહુજ અનુકૂળ વાતાવરણ છે. ગુજરાત આ રીતે યુનિવર્સિટી માટે સંપૂર્ણ તૈથાર છે એમ કહી શકાય.

ગુજરાત યુનિવર્સિટીની આવશ્યકતા વિશે તો ધર્ષણ કહેવાયું છે એટલે વિશેપ કહેવાનું રહેણું નથી. આવડા મોટા મુખ્યાઈ ઈલાકામાં જ્યાં ત્રણ ભાષાઓ બોલાય, ત્યાં માત્ર એકજ

યુનિવર્સિટી હોથ એ સર્વથા અધોગ્ય ગળાય. એથી યુનિવર્સિટીનો સર્વ વ્યવહાર કેવળ અંગેજુ ભાષામાં કરવો પડે અને એ કારણથી જે સંપર્ક યુનિવર્સિટીએ સામાન્ય જનતા સાથે ગૌઠ ઉચ્ચ શિક્ષણને અંગે સાધવો જોઈએ તે સધાય નહિ. ગૌઠ ઉચ્ચ શિક્ષણનું કાર્ય ભાપણોદારા કે એક્સ્ટેન્શન કલાસીસ-વધારાના વર્ગોદારા યુનિવર્સિટી કરી શકે. પરંતુ એ ભાપણો અંગેજુમાં અપાય અથવા આવા વધારાના વર્ગો અંગેજુમાં ચાલે તો તેનો લાલ મોટા પ્રમાણમાં ડાળી શકાય નહિ. આ કારણથી સુંબદ્ધમાં ભાષા દીઠ એક યુનિવર્સિટી હોથ તો ઉચ્ચ શિક્ષણનો લાલ વધારે પ્રમાણમાં લેવાય એ નિસંશય છે. આ ઉપરાંત ભાષાની પ્રગતિને પણ ખૂબ વેગ ભળે. સ્વતંત્ર હિદુસ્થાનના તો કરીને ભાષાવાર એ વિભાગો કરવા પડશે. અને એમ થણે ત્યારેજ આજે જે માંત્રીયતાના અનિષ્ટો દેખાય છે તે હુર થશે; કારણ કે પછી દરેક માંત્રને પોતાની આંતરિક શક્તિ અને ખુદી પ્રમાણે ભાલવાની તક ભળશે. એમાં એટી રૂપર્થી કે અહેભાઈને સ્થાન રહેશે નહિ. આજે સુંબદ્ધ યુનિવર્સિટીમાં માંત્રીયતાના અનિષ્ટો ખૂબજ પ્રમાણમાં નજરૈ પડે છે. એ હુર કરવા માટે પણ આવી લિખ લિખ યુનિવર્સિટીએનોની જરૂર છે.

ગુજરાત યુનિવર્સિટીમાં ગુજરાતીદારાજ શિક્ષણ અપાય એવાં એ મત હોઈ શકેજ નહિ. પરંતુ જ્યાં સુધી આપણે ત્યાં પાઠ્ય મુસ્તકો કે મૌલિક પુસ્તકો પૂરતા પ્રમાણમાં લખાયાં ના હોથ, તે ઉપરાંત જ્યાં સુધી અંગેજુ ભાષા એ હિન્દની સરકારી ભાષા હોથ ત્યાં સુધી યુનિવર્સિટીમાં ગુજરાતી તેમજ અંગેજુ બને ભાષાનો ઉપયોગ કરવા પડશે.

યુનિવર્સિટીની આવશ્યકતા સ્વીકાર્ય પછી એ unitary-એટલે એકજ સ્થળે ડેન્દ્રિત કે પછી affiliating-એટલે સુંબદ્ધની છે તેવી વિસ્તૃત એ સવાલનો ઉકેલ આણુવો પડશે. સૌથી સરસ તો આ બનેનો સમન્વય કરવો એ છે. એટલે યુનિવર્સિટીના આંતરિક-internal અને બાખ્ય-external એમ એ ભાગ સ્વીકારવા એ હૃદિ છે. બાખ્ય વિભાગમાં એ affiliating થઈ શકે. પરંતુ આમાં કોઈ પૂર્વગ્રહ રાખ્યા સિવાય ઉકેલ આણુવો એ હૃદિ છે.

આવી યુનિવર્સિટી સરકારને માન્ય નહિ હોથ તો એ સફળ બનશે નહિ એ પણ અને રૂપણ કરવું જોઈએ. યુનિવર્સિટીની પદવીઓ સરકારને માન્ય નહિ હોથ તો એવાં શિક્ષણ લેવા ધરાં થોડા આવશે. એટલે આવી મોટી શિક્ષણની સંસ્થા સરકારના સહકારથીજ શર કરી શકાય એ પણ ધ્યાનમાં રાખવાની જરૂર છે. આને અંગે ગુજરાતના આગેવાન રૂપીપુરુષો મળી આપી ચોજના તૈયાર કરી એના પર સરકારની મહોર લઈ એ તો જ કામ આગળ થઈ શકે.

ગુજરાત યુનિવર્સિટી

અમૃતલાલ હુરેગોવનદાસ

સારાયે દેશમાં ઉડ્ઘોગ, વ્યાપાર અને વાણીજ્યમાં મુખ્યાઈ ઈલાકો મોખરાનું સ્થાન ધરાવે છે. તેમાં ગુજરાતી ઉડ્ઘોગપતીઓનો મુખ્ય અને ભહ્વનો હિસ્સો છે. કેટલાક તો પરદેશીમાં મુખ્ય ખ્યાતિ ધરાવે છે.

આમ વ્યાપાર ઉડ્ઘોગોમાં ભારે પ્રવિષ્ટ હોવા છતાં પ્રાંતની ડેળવણી એયે એમનું ધ્યાન જેણ્યાયું હોય એમ જણાતું નથી. અલખચાટ ડેળવણીની જુદીજુદી મથડોની જુદીજુદી સંસ્થાઓને વેપારીઓ અને ઉડ્ઘોગપતીઓની સંગીન મદ્દ મળે છે તેમજ સ્વ. સર ચીતુલાલાઈએ અમદાવાદ માટે અને સર પુરુષોત્તમદસે સુરત જુદ્દા માટે ડેળવણીના ફેલાવા માટે સંગીન સેવાઓ કરી છે પણ આપણા ગુજરાત પ્રાંત માટે પ્રાથમિકથી માંડીને ઉચ્ચ કક્ષાની ટેકનીકલ અને સાયન્ટીઝિક ડેળવણી માટે ડોઈ વ્યવસ્થિત યોજના થઈ નથી. ડેળવણીના વિષય સ્વા દોષો વર્ણના ભીટિશ અમલ તેમની ચાલતી આવેલી પ્રથા પ્રમાણે એક સરકારી શાખા તરફનો ગણ્ય છે અને તેમાં મુખ્ય હિસ્સો મુખ્યાઈ યુનિવર્સિટીનો હોવા જોઇએ એ માન્યતા આજે તો દઢ થાયેલી જોવામાં આવે છે.

આ જાતની માન્યતાને લીધે આપણા દેશની નિરક્ષરતા ધર્ણીજ ગંભીર સ્થીતિમાં ચાલુ રહી છે અને ડેળવણીના વિષયમાં આજે હિદુસ્થાનનો નંબર છેદ છેદલો આવે છે. આ સ્થીતિ હવે વધુ વખત ચલાવી લઈ શકાય નહી અને તેમાં મુળભુત ઇરફાર થબોજ જોઇએ અને આ ઇરફાર સરકારી સંસ્થાદારા થવાની આશા રાખી શકાય તેમ નથી. આપણા દેશનો ડેળવણીકારો, વિદ્ધાનો અને વેપારીઓએ આ પ્રશ્ન પોતાનો કરી લેવો જોઇએ અને તેનો સર્વોચ્ચવિકાસ થાય તે માટે બટાં પગલાં લેવાં જોઇએ.

આપણા ગુજરાત માટે આવા પ્રથત્નો પૈકી મુખ્ય પ્રશ્ન તે ગુજરાતની સ્વતંત્ર યુનિવર્સિટી ઉભી કરી તે દારા આપણા પ્રાંતની ડેળવણીની નવરચના કરવાનો છે.

ભીટિશ રાજ્યનું આ દેશ ઉપર શાસન શરૂ થયું કે તરતભ અંગેજ શિક્ષણ આપવાનું શરૂ કરવામાં આવ્યું અને એ લાભાકારાજ ડેળવણી આપાય એવી યોજના મુખ્ય મુખ્ય ઈલાકાઓમાં યુનિવર્સિટી સ્થાપી કરવામાં આવી. યુનિવર્સિટીએ દારા આપણા દેશનો ડેળવણીના વિષયોમાં ડેટલો વિકાસ થઈ શક્યો છે અને નિરક્ષરતા ડેટલા પ્રમાણમાં હજુ કાયમ છે એ ચર્ચાવાનો આ લોખમાં ઉદ્દેશ નથી પણ એટલું તો સ્પષ્ટ છે કે અત્યારસુધીની આપણી ડેળવણીની પ્રથામાં હાલના જમાનાને અનુસરતા ઇરફારો કરવા જોઇએ અને તે માટે ગુજરાતને પોતાની સ્વતંત્ર યુનિવર્સિટી હોણી જોઇએ.

ગુજરાત યુનિવર્સિટીનો પ્રશ્ન આજે હિક પ્રમાણમાં ચર્ચાય છે અને મહારાષ્ટ્ર યુનિવર્સિટી માટે મુખ્યાઈ સરકાર તરફથી કમીટી નીમાર્દી અને કમીટીએ રીપોર્ટ કર્યો તે પછી આ પ્રશ્નને વધારે વેગ મદ્દો છે.

યુનિવર્સિટી માટેની જરૂરી ભૂમિકા તૈયાર થઈ ગઈ છે. ગુજરાતમાં આજે કેટલીયે આર્દ્દસ ડાલેને, ડોમર્સ ડાલેને, સાયન્સ ડાલેને વિગેરે જુદીજુદી ઇક્લાયીની ડાલેને હસ્તીમાં છે.

આણંદું એશ્રીકલયરલ ઈન્સ્ટીટ્યુટ ખેતીવાડીની ડાલેજ માટેનું સુંદર અને સંપૂર્ણ સ્થાન તૈયાર છે. અમદાવાહની મેરીકલ રૂકુલને ડાલેજમાં ફેરવી નાખવાની મુખ્યાઈ સરકારે કયારનોયે નિર્ણય કરી નાખ્યો છે અને ૪૩૨ જાણાય તો અમદાવાહની વાડીલાલ સારાભાઈ હોસ્પિટલને અંગે એક ડાલેજ શરૂ થઈ શકે એમ છે. અમદાવાહની માધ્યવલાલ રણષ્ઠેડલાલ ટેકનીકલ ઈન્સ્ટીટ્યુટને ઉચ્ચ કક્ષાની ઔદ્યોગીક ડાલેજમાં ફેરવી શકાય એમ છે અને લહાઈ પઢીની નવર્યના (Post War Reconstruction) ની સરકારી અને ભીન સરકારી યોજનાઓમાં શાસ્ત્રીય રૂન (Scientific Research) અને તેવી ડેગવણીને ધાંણ મહત્વ અપાયું છે.

દેશના ઉદ્ઘાગપતિઓ. તરફથી તૈયાર થયેલી પંદર વર્ષથી યોજનામાં પણ ડેગવણીના અગતિ પાછળ ચાર પાંચ અભ્યાસ ઇપીઆ ખર્ચેવાની ધારણા છે અને આવી લારે રકમો ખર્ચીય તેમાં ગુજરાત ને ઉદ્ઘાગતું મોટું ફેન્ડ થઈ પડ્યું છે તેના હિસ્સે ધણી ભારે રકમ આવે એ સ્વાલાપિક છે. ભાગ્યવશાતું ઉદ્ઘાગપતિઓની યોજનાના ધડતરમાંજ સર પુરુષોત્તમદાસ, શેડ કસ્તુરભાઈ, શેડ અરદેશર શ્રોદ, સર અરદેશર હલાલ, શ્રી. જે. આર. ડી. તાતા વિગેરે ગુજરાતીઓનેજ હાથ છે. આમ ગુજરાતમાં આકે ધન છે, ખુલ્લ છે અને વ્યવસ્થાશક્તિ (Organisation) છે; વિદ્યાનો અને ડેગવણીકારો છે અને સ્વહેલની સંસ્કૃતિમાં રસ લેતા વડોદરા અને અન્ય કાઢીઅલાઉના રાજ્યોઓ અને તેમના શિષ્ટ પ્રથાનો છે. આવા નિયુલ સાથન ધરાવતા ગુજરાતને એક આર્દ્ધ યુનિવર્સિટી ઉલ્લિકરવામાં કાંઈજ મુશ્કેલી નથી. મારી શુજરાતીઓને નમ્ર વિનંતી છે કે લડાઈ પઢીની નવર્યના (Post War Reconstruction) ના સંયોજિત પગરણ મંડાય તે પહેલાંજ આ પ્રશ્ન હાથ ધરી તેને મૂર્ત સ્વરૂપ આપો નેથી આપણે પાછળ પડી જઈએ નહિં.

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REVIEWS.

The Glory that was Gurjaradesa, Part I. The Pre-historic West Coast, Edited by K. M. Munshi, President, Bharatiya Vidya Bhavan. The Mularaja Solanki Millennium Celebration Volume. 1943, pp. 136. Rs. 6.

Ever since Mr. Munshi contributed his thoughtful and scholarly article on *Mahismati* in November 1922 number of the *Indian Antiquary*, his reputation as a research worker in the field of history got firmly established. The publication of his "Early Aryans in Gujarat" in 1941 added another feather in his cap, and the present volume is an expansion of the same inner urge towards historical scholarship. Being the President of the Bharatiya Vidya Bhavan he commands ample resources both in money and men and these supplement to an unusual extent, the limited leisure which a counsel of his wide interests and wider commitments can spare for such work.

The present Volume is the first of a scheme of celebrating the 100th anniversary of the accession to the throne of Anahilvada Patan of Mularajadeva, the first Chalukya king of Gujarat. An iconoclast that Mr. Munshi is, when during his researches he discovered that the prevalent opinion about the greatness of Mulraja was exaggerated and that "Mularaja was not the founder of modern Gūjarāta, but a fugitive relic of a great historic age of Gūrjaradeśa", he changed the plan of the celebrations and enlarged the scheme by dividing the history into four volumes (1) Pre-historical upto the death of Sri Krishna (ii) Period of Aryan expansion and consolidation on the West Coast from 1000 B.C. to 550 A.C. (iii) Period of Imperial Gurjaras from 550 to 1300 A.C. (iv) Social and Cultural.

The title "The Glory that was Gurjaradeśa" and the gorgeous paper jacket help to make the Volume attractive not only to the scholar but also to the laymen. The first chapter on Geology of Gujarat, by Professor D. N. Wadia, a Geologist of international fame and the President of Indian Science Congress for two successive years, is an admirable summary of the knowledge on the subject written in a brilliant scientific style. Dr. H. D. Sankalia of the Deccan College Research Institute, who has recently entered the field of Pre-historic archaeology, gives an account of the research work recently conducted by him in Gujarat under the Gujarat Prehistoric Expedition organised with the help of the Gujarat Research Society in 1941. The discoveries made by Dr. Sankalia include a large number of tools used by the "first man" in Gujarat about 50,000 years ago; and further excavations by him during the early months of 1944 bid fair to epoch-making results in our knowledge of the earliest history of Gujarat.

Mr. Munshi's own contribution to this volume deals with the contracts of the early Aryans during the Pre-Vedic period, and is in continuation of his earlier book "Early Aryans of Gujarat." He naively disarms opposition as

he did in the previous book by confessing that : " it is written only as a new point of view : not a complete monograph ; a speculation, not history." He flashes his conclusions in a brilliant manner and fans the fire of local patriotism by extending the limits of modern Gujarat with the conception of " old Gurjaradesha as a geographical unit which consisted of Rajputana, Malwa, and Gujarat and was from Vedic times inhabited by a homogenous people." The evidence for the indigenous nature of this homogenous population is yet to be developed in subsequent volume in the series ; the publication of which is eagerly awaited. In the meantime Mr. Munshi deserves the congratulations for the first Volume, even if one finds it difficult to be in agreement with all the conclusions.

P. G. S.

Sri Vallabhacharya, Life teachings and Movement (A Religion of Grace), by
Bhai Manilal C. Parekh, Religious Teacher and Author. Sri Bhagvat
Dharma Mission, Harmony House, Rajkot. 1943 pp. 500, Rs. 10.

The cultural life of a nation is greatly influenced by its religious atmosphere and the culture of Gujarat cannot be understood without a proper appreciation of its important religions. The Vaishnavism as propounded by Vallabhacharya (A.D. 1749-1532) has found largest number of followers in Gujarat and no student of cultural life of Gujarat can afford to neglect the influence of this religious cult.

The present volume is the third of the Bhagvat Dharma Series initiated by the non-proselytising Christian missionary author. He traces elements of harmony and unity in the diversity of various religions even of those with a non-theistic background. The serious attempts to bring out these common elements without suppressing the individuality of any religion or sect. In this endeavour, the author has achieved eminent success, and no devout follower of the religious sect could have done better justice to the philosophy and the dogma of this great preceptor. Neither in biographical details, nor in the critical analysis of the philosophical side of this religion, has the author deviated from the impartial path of a research scholar. He explains the evolution of Vallabha's philosophy out of the earlier schools of Indian religious philosophy as founded by Shankaracharya, Ramanujacharya, and Madhavacharya ; his elucidation of the doctrines of grace (Pushti marga), of Brahmasambandha (union with Eternity), and of the omission of Vedic rituals and of the protest against either celibacy or monkhood all command a patient reading.

Even though so sympathetic and responsive, the author is not blind to the malpractice of some of the descendants and followers of Vallabha. His chapter on " Aberration and abuses " is not only critical but also suggestive.

The same historical acumen, with which he describes the forces that led to the acceptance in Gujarat the philosophy of this Telugu Prophet, is traceable in the documentary and literary evidence which he brings to bear upon the much vexed question of malpractices and aberrations among the followers of this sect. The two important High Court judgments of 1879 and 1935, which the author examines with critical analysis, provide important materials for the sociological history of Gujarat. Similar material will be found in the judicial decisions which have affected various other communities like Jains, Khojas, Memons, Bohras since the advent of the British rule. Indeed this veritable mine of sociological information awaits the spade work of the research scholar.

P. G. S.

ઐતિહાસિક સંશોધન : દુર્ગાંશંકર કેવળરામ શાસ્ત્રી. પૃ. ૭૩૪. રૂ. ૫. ગુજરાત સાહિત્ય પરિપદ અંથાવલિ.

ગુજરાતી વાઙ્મયની અભિવૃદ્ધિમાં નવી આપ પાડનાર નિઃરૂપૂહી લેખકામાં શ્રી દુર્ગાંશંકર શાસ્ત્રીનું રથાન પ્રથમ આવે છે. આ અતુલબી, સિદ્ધહસ્ત અને સંશોધનરસિક લેખકનાં ઉત્તમ લેખાનો આ સંગ્રહ ધણી રીતે આવકાશથાયક છે. તેમનો અંગ્રેજીનો અભ્યાસ નહીં જેવો હોવા છતાં પણ તેમણે અંગ્રેજ, સંસ્કૃત, બંગાલી, મરાಠી અને ગુજરાતી પુસ્તકોના ગાઢ પરિચયના પરિણામે અપ્રતિમ સંશોધનવૃત્તિ જરૂરી છે. ડૉ. લગ્નવાનલાલ ધર્મજીની જ્ઞાતિનાજ અને તેમના જ્ઞાતિના અખ્યાત મહેનત લેનાર આ વિદ્યાનને આ પ્રસંગે ધ્યાનવાદ આપવો ધોરે છે. તેમની પણીપૂર્તિ થયે તો ધણો સમય થઈ ગયો તોપણ તેમનો હીરક ઉત્સવ ઉજવી શકાયો નથી એજ એમની નિઃરૂપૂહી અને નિઃકામગૃહિતનો સથળ પુરાવો છે; નહીં તો વનપ્રવેશ ઉત્સવો તો ધણું ઉજવાઈ ગયા.

શાસ્ત્રીજીના આ લેખો રાજકીય, ધાર્મિક, લૌગોલિક, વૈજ્ઞાનિક દિશાઓ લખાયા હોવા છતાં પણ તેઓ અધ્યાત્મિક ઐતિહાસિક સંશોધનના વર્તુલમાં આવી રહે છે. આ પ્રકાશનથી સાહિત્ય પરિપદ કેવળો કે સાહિત્યનો નાટકકારો કે નોઉણીના ઉપાસકોની સંસ્થા છે એ દોષમાંથી મુક્ત થાય છે.

ગુજરાતના ધતિહાસમાં ગુજરાતના નામની ઉત્પત્તિ, ગુર્જરદેશ અને ગુર્જરજલતિની ઉત્પત્તિ, યાદવોની ઉત્પત્તિ, એ વિપર્યોગ ધણું અગ્રયના છે અને તેટલાજ અચાન્ગત છે. આ વિષયમાં શાસ્ત્રીજી એ પોતાની સંશોધન શક્તિ, પોતાના વિધાનો માટે ચોકસાધ પૂર્વક પ્રમાણો દર્શાવવાની ટેવ, અને દૂરાગથી દૂર રહીને સત્યશાંખનની નિર્મણવૃત્તિ, એ સર્વે વ્યક્તત કરી છે. ગુજરાતનું વૈદ્યક સાહિત્ય એ લેખ લખાયો ધણું વર્ષો થયાં તો પણ હજુ સુધી તેની નવીનતા એકાઈ થઈ નથી. દી. સ. પૂર્વે ત્રીજી શતકથી લગભગ આજ સુધીના સમયનું તેમણે વિહેંગાવલોકન સુંદર રીતે કર્યું છે. બીજી અન્ય લેખો પણ અભ્યાસ અને વિદ્યતાથી ઉલ્લાસ છે. આશા રાખીશું કે દુર્ગાંશંકર ભાઈ પોતાની વિદ્યાનો લાલ એક બીજી સ્વતંત્ર પુસ્તક દ્વારા જલદીથી આપશે અને ગુજરાતના સંશોધનવીરોમાં પોતાનું અગ્રસ્થાન સુંદર રીતે કાયમ કરશે.

પ્રો. ગો. શાહુ

ACKNOWLEDGMENTS

Economic and Political Life in H. H. the Gaikwad's dominions by Desabandhu M. Sankar Linge Gowda, B.A., pp. 144. Rs. 10. The volume offers interesting statistics comparing the progress of Baroda and Mysore States.

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Science and Culture. February 1944. IX. 8, and March 1944. IX. 9. The articles on Geology and Geography of the Bombay Island by Prof. A. S. Kalapesi, and on Organisation of Scientific Research in Russia by Dr. K. G. Naik of Baroda are of special interest to the readers of this Journal.

The Institute of Agriculture, *Animal Husbandry and Dairying*. Anand. (a) Third annual report (b) Independence in Inheritance of the loose smut reaction and Lemuna colourisation in an oat cross by N. M. Patel, Ph. D., Botanical Series Bulletin No. 1.

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નૂતનશિક્ષણ : પુ. ધી. અંક ૭. ફેબ્રુઆરી ૧૯૪૪. ગુજરાતની શિક્ષણપ્રવત્તિનો રસમય એહવાલ આપે છે. ગુજરાત શિક્ષણ સંઘની પ્રવત્તિ નોંધવા જેવી છે.

આપણું આરોગ્ય : લેખક શ્રી મન્મથ ભાડિરાય મહેના. એક એલ. બી. રાણીય વિદ્યાર્થી મંડળ અમદાવાદનું પ્રકાશન નં. ૩. ગુજરાત સંશોધન મંડળના વૈમાસિકમાં આવી ગયેલાં આ વિષયના લેખો અને આરોગ્ય પનિકા નં. ૨, ૩, અને ૪ વાંચનારને આ ૪૭ પાનાની પુસ્તકામાં કંઈ નથું નહીં લાગે, પરંતુ વિદ્યાર્થી મંડળની આ પ્રકારની પ્રવત્તિ અનેક રીતે ઉતેજનીય છે.

કુમાર : વર્ષ ૨૧, અંક ૧, સંપાદક ૨૪૧, ચિત્રકાર શ્યામલાલ ચાવડાની સિદ્ધ કલમથી દોરાયેલું ચિત્ર “વિકાય” ગુજરાતનું આમળવન સુંદર, ભલકદાર અને સફ્ફૂલ રીતે નિરૂપણ કરે છે.

પુસ્તકાલય : પુસ્તક ૧૬ મું, અંક ૨ ને, વડોદરા.

કૂદાશાલય : નિયમિત.

સથાળવિજ્ય : નિયમિત.

ANNUAL REPORT OF THE GUJARAT RESEARCH SOCIETY FOR THE YEAR 1943

The year 1943 witnessed the entry of the Society into the eighth year of its career which was one of solid progress in every direction. During this year the Society had a total of 175 members as against 144 members in 1942. The most important acquisition was that of the First Patron of the Society in His Highness the Maharaja Saheb Sir Pratapsinghji Gaekwar of Baroda. There were 5 new Donors, 12 new Life-Members and 13 new Ordinary Members.

The most important work during the year was the publication of the report of the Economic and Nutrition Survey of the Gujarati Middle Class Families in the City of Bombay. There have been in the past economic surveys and the nutritional surveys but this was the first survey of its kind that covered both the economic and nutritional aspects. We place on record our deep sense of greatfulness to Sir Purshotamdas Thakurdas for his munificent help and encouragement in this work by readily undertaking the entire cost of the survey including the cost of the publication of the report. It has yielded important results suggesting methods for improving the diet and physique of the Gujarati people.

Besides the circulation of this English report, the Society has printed 750 copies of the Gujarati translation of the report and arranged for its free distribution through important institutions like the Gujarati Stree Mandal and the Bhagini Samaj in Bombay and through other women's organisations in Ahmedabad and Bhavnagar. For a proper understanding of the problem of diet, Dr. Aykroyd's Health Bulletins Nos. 23 and 30 have been condensed and published in the form of a Patrika of which 1000 copies have been distributed gratis through the women's organisations referred to above, and the Ahmedabad Medical Society. This was rendered possible by the generosity of Sir Purshotamdas Thakurdas who bore the expenses of these publications. An arrangement is also made for the sale of these publications at a cheap price by the Sastu Sahitya Wardhak Karyalaya, Ahmedabad, for whose willing co-operation the society is thankful.

The Society paid a permanent tribute to the memory of the Great Gujarati Scholar the late Dr. Pandit Bhagwanlal Indraji by arranging to unveil his bronze bust at the University Library on 25th August 1943. It thus fulfilled one of its obligations undertaken in 1939 at the time of the centenary celebrations of this great research Scholar and Antiquarian. The cost of the bronze bust was borne by Seth Chatrabhuj Gordhandas, a wellknown businessman of Bombay who has joined the Society as a Donor-Member. The unveiling ceremony of the bust was performed by His Highness the Maharaja Saheb of Baroda, the Patron of the Society, who gave a donation of Rs. 5,000 on this occasion for general development of the Society.

The work of surveying the dialects of the borderlands of Gujarat was commenced during the year. This was entrusted to Dr. T. N. Dave of Gujarat College, Ahmedabad. He visited the several distant villages on the borders of the Palanpur and Radhanpur States and made a phonetic record of the dialects. A part of this work is published in the October 1943 issue of the Journal of the Society, in which number the discovery of some new dialects has been announced. The survey of the borderlands of Gujarat is expected to lead to important and interesting results arising from the cultural contacts between Cutch, Sind and Marwar.

A second investigation about the Bhils of Gujarat was conducted by Mr. P. G. Shah with the help of Dr. D. N. Majumdar of the Lucknow University in the forest areas of the Rajpipla State. With the whole-hearted co-operation of the State authorities, it was made possible to measure the blood group tests of more than 300 Bhils in the remotest and least frequented forests of that area. The first anthropometric measurements of the Bhils was carried out in the Panchmahal District in 1941 and the results published in October 1942 issue of the Journal of the Society. The second investigation is expected to lead to more important results.

The work of the Mental Intelligence Tests for Gujarati speaking children is proceeding under the guidance and supervision of Messrs. J. H. Trivedi and M. P. Vaidya. The object of the research is to devise standard mental tests for determining the mental efficiency of Gujarati children on the lines of the standardisation that has been made for children speaking Hindi, Bengali and Marathi languages. They have examined nearly 300 children since October 1943 when the work was begun. This research work is expected to last for about a year during which period it is hoped to examine more than a thousand children.

The work of the compilation of an Authoritative and Comprehensive History of Gujarat is proceeding slowly but steadily. The writing of the different chapters of the first volume has been entrusted to competent persons and the collection of statistical data is nearly completed.

The Journal of the Society was published during the year under review in quarterly issues as usual. The Trustees of Seth Lalji Dayal Trust have gracefully renewed their grant towards the cost of printing the Journal for the year under review. Similarly the Society has been fortunate this year in receiving financial help from Seth Tulsidas Gopalji Charitable and the Dhakleshwar Temple Trust, from Seth Harjivandas Purshotamdas Trust and also from the Mahalaxmi Temple Charities. The Society is grateful to the Trustees of all these Trusts for their ready co-operation in extending their help year after year.

11th March, 1944.

C. N. VAKIL,
Hon. General Secretary.

THE GUJARAT RESEARCH SOCIETY, BOMBAY
BALANCE SHEET AS AT 31ST DECEMBER, 1943.

FUNDS & LIABILITIES :				PROPERTY & ASSETS :			
FUNDS :		Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
Permanent Fund : Balance as per last Sheet ..	..	8,151	0	0		FURNITURE : (at cost) Balance as per last Balance Sheet Less : Depreciation written off to date	295 0 0
Add : Subscriptions from Patron, Donors and Life Members during the year ..	..	14,500	0	0		INVESTMENTS : (at cost) 3½% Govt. Pro. Notes Rs. 31,700 3½% Govt. Pro. Notes 300	51 0 0
Research & Exploration Fund : Balance as per last Balance Sheet ..	..						244 0 0
History of Gujarat Scheme Account : Balance as per last Balance Sheet ..	..			22,651	0	32,000	
General Fund : Balance as per last Balance Sheet ..	..			0		30,869	14 2
Less : Amount transferred to Economic & Nutrition Survey Account being excess under this head transferred to this Fund last year ..	..			2,000	0	History of Gujarat Scheme Invest- ments : (at cost) 3½% Govt. Pro. Notes of the Face Value of Rs. 1,000 Research & Exploration Fund In- vestments : (at Face Value) 3½% Govt. Pro. Notes of the Face Value of Rs. 2,000	0
Add : Excess of Income over Expenditure for the year ..	..			1,800	0	948 12 8	
Total Rs. ..				3,928	2 11	(The Market Value of the above Securities as on 31st December, 1943 was Rs. 34,081-4-0)	2,000 0 0
				117	3 0	STOCK OF JOURNAL PRINTING PAPER ON HAND ..	33,818 10 10
				3,810	15 11	CASH & OTHER BALANCES : In Current Account with the Im- perial Bank of India	705 0 0
				6,706	6 3	Cash on Hand	
					10,517	6 2	2,193 7 1
							7 4 3
							2,200 11 4
						Total Rs. ..	36,968 6 2
							36,968 6 2

We have examined the Balance Sheet of the Gujarat Research Society, Bombay, as at 31st December, 1943, above set forth, with the Books and Vouchers of the Society and find the same to be correct.

DALAL & SHAH,
*Incorporated Accountants,
Registered Accountants,
Hon. Auditors.*

Dr. A. S. KALAPESI,
Hon. Treasurer.

C. N. VAKIL,
Hon. General Secretary.

BOMBAY, 6th March, 1944.

THE GUJARAT RESEARCH SOCIETY, BOMBAY

Examined and found correct.
DALAL & SHAH,

BOMBAY 6th March 1941

Dr. A. S. KALAPESI,
Tanzania

C. N. VAKIL,
Hon. General Secretary

JOURNAL
OF THE
Gujarat Research Society

Vol. VI

JULY 1944

No. 3

NOTES

A University for Gujarat :

The symposium on the above subject published in April 1944 issue of the Journal has proved very popular. Not only has there been a demand for extra copies but an offer has been received for reprinting a second edition of the symposium. This Society is not interested in the politics connected with the establishment of a new University, but would be content to see a strong centralised centre of research in the various fields which are of supreme importance to the progress of the province of Gujarat, which is so much divided administratively. The valuable contributions in the symposium have left no doubt regarding the claims of the province for a separate University, and it is hoped that early steps will be taken on sound lines, and that in doing so, the opinions expressed in this Journal will have due weight with those concerned. Though there are bound to be differences of opinion regarding the exact methods of approach regarding the proposed University for Gujarat, in case it is not possible to organise and start a full-fledged University in the near future, we may draw attention to the suggestions made in the special number by several writers to the effect that steps should be taken for the starting of institutions in different branches of knowledge so that they may form a nucleus for the early formation of a University in due course.

* * * * *

Irrigation Planning :

The wave of economic planning is passing over the whole country and the creation of a department of Post-War Planning in the Government of India under Sir Ardesir Dalal, one of the past Presidents of the Indian Science Congress, is an event of outstanding importance. This Society is trying in its own way to bring into prominence the problems of economic planning in Gujarat. In October 1943 issue of this Journal, a survey of Road Problems of Gujarat with a definite scheme for new roads was published. In this issue, the Editors are glad to publish a scientific review of the Irrigation Problems of Greater Gujarat by a well known Engineer with life long experience of scientific irrigation. It is proposed to publish similar surveys for other aspects of the economic life of the province in due course.

* * * * *

Shri Jhaverchand Meghani's contribution on the Marriage songs of Kathiawar which appears in this issue is a precursor of similar studies of the folk-poems and folksongs of Greater Gujarat which have not been so far studied scientifically.

* * * * *

An Ornithological Survey for Gujarat :

Mr. Salim Ali is a well known student of Bird Life in this part of the country and his book and articles on the subject have attracted attention. He has completed a study of the birds of Mysore and Hyderabad and is, at present, engaged on a study of the Birds of Cutch. His appeal for a Survey of the Birds of Gujarat which appears in this issue may be expected to lead to an early response from our readers and sympathisers.

* * * * *

The Second Gujarat Pre-historic Expedition :

It was in January 1942 that the First Gujarat Pre-historic Expedition was initiated by this Society with the help and inspiration of Rao Bahadur K. N. Dixit then Director General of Archaeology, Government of India. One of our members Dr. H. D. Sankalia was appointed as the head of the expedition, which owed its success in no small measures to the facilities offered by the Baroda State. An account of the expedition appeared in April 1943 issue of this Journal. The results of the first expedition were so satisfactory that a second Gujarat Prehistoric Expedition was organised in the winter of 1943-44 by Rao Bahadur K. N. Dikshit, the ex-Director General of Archaeology in India, Dr. S. M. Katre, the Director, Deccan College Post-graduate and Research Institute, Poona, and Dr. H. D. Sankalia.

Extensive excavations were conducted this year at Langhnaj in Mehsana Prant, Baroda State. Digging at three different mounds, widely separated from each other, and at five places on mound II of 1941-42, conclusively proved that the real microlithic level was 4 feet from the surface of the mound. For at this depth potherds of wheel-made variety completely disappeared, and a large amount of fossilized bone splinters, and large bones of various mammals, sheep, goat, cow, very large buffalo, horse, etc. were found along with beautiful microliths ; flakes and coares.

At two places on mound II (of 1941-42) small beads of bones and stone, and large implements of bone were found, which is considered to be very valuable addition to the material culture of the period.

The most important, from the point of view of history of Early Man, was the discovery of three incomplete semi-fossilized human skeletons. So far nowhere in India such remains of man himself have been found in association with a stone age industry.

The expedition hopes to continue its work in the coming cold season with a view to establishing links between the different stone-age cultures in Gujarat.

IRRIGATION IN GUJARAT

By

Rao Bahadur T. C. KANTAWALA, I.C.E.,
M. R. San I, (London), M.I.E. (India).

Geographical Condition :

The province of Gujarat comprises the revenue districts of Ahmedabad, Kaira, Broach, Panch Mahals and Surat. Several rivers pass through the province, the most important of which are the Narbada, the Sabarmati, the Mahi and the Tapti, whose valleys are sheets of fertile cultivation. The Sabarmati and the Mahi rise from the Mahikantha Hills and flow southward and meet the Gulf of Cambay. The Narbada coming from the Central India takes the westerly course, and passing through the Broach District, meets the sea. The Tapti flows through the Districts of Khandesh and Surat. These rivers have high banks with their beds much below the general level of the surrounding ground, and have not been used for irrigation. There are no hills or mountains of any appreciable size in Gujarat, but they lie on its outskirts on the East and South. On the south of the Tapti, the country becomes rugged and broken in the Thana District which forms the northern extremity of the Western Ghats.

Climate :

The climate of Gujarat varies in different districts, according to the incidence of rainfall and its proximity to sea. In Ahmedabad, the range of temperature in the cold season (November-February) is very severe, but the thermometer rarely goes below the freezing point. In Ahmedabad District, from March until the rains begin, the wind turning to the west, grows heated in the day time. The climate in Surat consists of two parts ; one of equable temperature under the influence of the sea-breeze, the other beyond such influence, subject to change in heat and cold as in the Ahmedabad District.

Soil :

The province of Gujarat has been formed, for the most part, by alluvial deposits carried by rivers in their courses towards the sea. Originally Kathiawar was separated from Gujarat by an arm of the sea which has been filled up by deposits, and is now known as the Ran of Cutch. The silting of the river courses at their mouths near the sea, has resulted in blocking up their mouths and the rivers instead of reaching the sea, spread out over the surrounding land, forming water-logged areas, resulting in saline efflorescence. The Gulf of Cambay is similarly being filled up with shoals and deposits brought by the rivers meeting it. The town of Cambay which was on the bank of the Mahi river, is now separated by several miles of alluvial bank.

The western parts of Ahmedabad, Kaira and Broach Districts, lying near the sea, are in this formative stage and are below the high tide level, and so remain water-logged. On the whole, the soil of Gujarat, with the exception of Khar lands near the Nal and the Gulf of Cambay, is very fertile and varies from light "Goradu" to rich black soil. The most fertile land is in the Kaira District called "Charotar" or the garden of Gujarat. In Broach and Surat Districts, there are large tracts of black cotton soil formed by the alluvial deposits of two big rivers, namely, the Narbada and the Tapti. The southern part of Surat has rich "Goradu" soil, which yields rich crops. In the Panch Mahals, there are several hills of the Vindhyan range. The soil is generally rocky and poor. There are however several tracts of alluvial soil near Mahi river, and rich black soil near Godhra.

Rainfall :

The rainfall is derived mainly from the south-west monsoon between June and October. It first touches a part of Kolaba and Thana and works its way up towards Gujarat. As it advances from south towards north, the amount of precipitation decreases. Thus, Surat the southernmost district of Gujarat gets 55 inches, Broach 36 inches, Panch Mahals 38 inches, Kaira 34 inches and Ahmedabad 30 inches. In the last three districts, the rain-fall is often uncertain and ill-distributed, having long breaks in August and September and complete failure of late rains in October.

In normal years the well-distributed rainfall in Gujarat supplemented by wells and other private and petty irrigation works yields bumper crops, and there is ordinarily little demand for artificial irrigation except for rice, tobacco or garden crops.

Scarcity and Famine :

There is no detailed information of famine in Gujarat before the advent of British rule in India, and it is difficult to form a trustworthy estimate of the extent to which the province is liable to famine. In the 17th century, the province passed through two years of famine in 1629 and 1630. About 20 years later, there was a succession of bad years causing a scarcity amounting to famine in 1650. Again in 1636, there was a great famine due to failure of rainfall. In the 18th century, the years 1718, 1732, 1747, 1770 and 1790 were famine years. In the 19th century, 1812, 1832, 1868, 1877 and 1900 were bad years, of which the last was most disastrous. It fell with considerable force on the province and the conditions were further aggravated due to the succession of two years of such scanty rainfall that the crops again failed extensively. Thanks to the generally favourable conditions of Gujarat for agriculture, due to even-distribution of rainfall, rich and fertile soil, and a class of hard-working and intelligent cultivators, the effects of famine which usually occurred at intervals of 20 to 30 years were not felt severely in the past. However, the famine of 1900 had a very depressing effect and reduced the cultivators in Gujarat to a state of destitution from which they have not still recovered. In the present century, 1905, 1911, 1915, 1918, 1923, 1925,

1929, 1932 and 1935 were years of scanty or insufficient rainfall. The condition in 1911, 1915 and 1918 was more or less of a famine and that of scarcity in the remaining years.

The areas usually affected are the districts of Ahmedabad, Kaira, Panch Mahals and the western half of Broach. The remaining area which has higher incidence of rainfall tides over years of scanty rainfall without serious distress.

It has now been generally recognised that in spite of favourable conditions prevailing in Gujarat, so far as seasonal distribution of rainfall is concerned in normal years, the necessity of providing irrigation facilities is no less important in the provinces than in other parts of the Bombay Presidency.

Area and Population :

The total area of Gujarat is 10,140 sq. miles or 65,31,000 acres of which 48,36,000 acres are under cultivation. The total population is about 31,25,000 which gives an average density of 394 souls per 1 sq. mile. The densest area in Gujarat is Kaira District, where the land is rich and fertile. The density in that district is of 465 souls per sq. mile. The bulk of the population in Gujarat is rural, and about 80 per cent. of the population resides in villages of less than 8,000 inhabitants, and practically all of them depend for their livelihood on agriculture. With the ever increasing population in India, as shown by successive census figures, the pressure on land increases from year to year and unless steps are taken to raise the yield of agricultural produce, it would be difficult to provide the bare necessities of life even in respect of food grains in Gujarat which once was the garden and granary of India.

The present world war has shown how serious conditions of utter starvation and unnatural famine arise in an agricultural country like India, even without any failure of rainfall. In Bengal huge number died of malnutrition recently, and all attempts to transport food grains from surplus provinces in India, and to import them from foreign countries have but touched a fringe of the problem. To avert such conditions in future, it would be desirable to take all possible steps to provide suitable irrigation facilities on a large scale, so as to increase considerably the agricultural produce of the country. "The grow more food" campaign aims at increasing the agricultural yield to meet the necessities of life. With the happy turn of events, the world war has now taken in favour of the United Nations, the question of Post-War Reconstruction which would include the extension of irrigation has come into great prominence.

The planning of far-reaching and ambitious schemes of Post-War Reconstruction is, therefore, seriously engaging the attention of Government as well as industrial magnates of India. A plan of "Economic Development for India" recently published by Sir Purshothamdas Thakurdas and seven other prominent industrialists, envisages a 15 year programme of Rs. 10,000 crores for an all round economic development and it aims at doubling the present per capita income in India. In respect of agriculture, it is proposed

to increase the existing production by about 130%. This can be done by (1) extending the area under cultivation and (2) improving the yield per acre. 94 million acres or 18% of the total area in British India, is classified as cultivable waste, but it appears very doubtful whether much of it is really cultivable. For increasing the agricultural produce, we still have, therefore, to look mainly to the improvement in yield, for which, there is apparently great possibilities. The average yield per acre in India is at present very much lower than those in countries like the United States of America, Canada, Australia, etc., as shown below :

Name of Country	Yield per acre in maunds (Bengal.)			
	Rice	Wheat	Sugar cane	Cotton
U.S.A.	28·0	10·5	560	3·0
Canada	—	14·5	—	—
Australia	—	11·75	—	—
Egypt	—	—	1,550	—
Java	—	—	—	7·0
India	9·75	9·0	354	1·12

To increase the yield per acre, particularly in respect of rice and sugar-cane, irrigation must play an important part. It is thus obvious, that there should be a co-ordinated plan for providing suitable facilities for irrigation in all parts of India, where conditions for agriculture may otherwise be favourable. Schemes which have so far been shelved on financial or other grounds must now be revived, if India is to be self-sufficient in respect of its principle requirements for sustaining life.

Irrigation and natural resources :

The object of Irrigation is to increase the agricultural produce of the land and to secure it against failure, deficiency or irregular distribution of rainfall. For the satisfactory growth of plants, watering, either natural i.e. by direct rainfall, or artificial, by flow from storage tanks or canals, is necessary. The source of these is rainfall. A part of it is absorbed by the ground on which it occurs, and the remaining water flows along streams and rivers and is ultimately discharged into sea. The average annual rainfall in the principle basins of India is $37\frac{1}{2}$ inches over an area covering 1,434,000 sq. miles. This gives a total volume of 125 billion cubic feet of water (125,000,000,000,000). Of this, as much as 64 billion cubic ft. or 59% is absorbed in the ground, and 51 billion cubic ft. or 41% remains for surface flow. Of the 51 billion cubic ft., only $6\frac{1}{4}$ billion cubic ft. is at present being utilized for irrigation and the remaining $44\frac{1}{4}$ billion cubic ft. goes to sea. In

other words, out of a total rainfall of $37\frac{1}{2}$ inches, 22 inches (59%) is absorbed by the ground for sustaining plant life and maintaining moisture in the soil and in replenishing the subsoil water supply, $2\frac{1}{4}$ inches (6 $\frac{1}{4}$ %) is utilized for artificial irrigation, and the remaining $13\frac{1}{4}$ inches (35%) of the total rainfall is carried away by rivers to the sea, and is thus wasted. It would thus appear, that so far as the main source is concerned, there is considerable scope for the extension of irrigation in India, and if a small part of rainfall which at present flows to sea, is harnessed, and utilized for irrigation and possibly for hydro-electric works, the agricultural and industrial conditions of India would be completely revolutionised.

The problem is not so simple as it may look at first sight, and there are several limiting factors to be taken into account, viz. (1) the geographical and seasonal distribution of rainfall, (2) the configuration of the country (3) the difficulty of storing water in years of good rainfall as a provision against a year of draught (4) the character of the soil and (5) the large number of states and territories into which the country is sub-divided. Some of these may be difficult and unsurmountable but with a will to succeed, and a central co-ordinated plan would remove most, if not all of them so as to clear the way for providing adequate irrigation facilities on an extensive scale.

Major Irrigation Schemes :

Let us now examine some of the major irrigation schemes in Gujarat investigated in the past.

Investigations were made in the last century for storage works on the Hathmati, the Sabarmati and the Tapti rivers, but no decisions regarding them were arrived at, until the Irrigation Commission was appointed by the Government of India in 1901, to investigate into various Irrigation Schemes in India. After careful consideration, the Commission recommended the following works for Gujarat.

	Approx. cost.
(1) The Sabarmati Canal with a storage reservoir and Mahi river scheme	.. .. .. .. .. 100 lacs.
(2) The Tapti Canal Project	.. .. .. .. 50 lacs.
(3) Small production works such as tanks	.. .. .. .. 20 lacs.
	Rs. 170 lacs.

The Government of Bombay, therefore, appointed an officer on Special Duty to investigate into the above schemes and also those in the Deccan. Unfortunately, after some investigations, he reported that suitable sites for making storage tanks did not exist in the flat alluvial country like Gujarat, and if they were constructed in the surrounding Native States on the North and East of the province for irrigating lands in the British territory the cost would be heavy, and so it was not advisable to undertake the construction of large reservoirs for Gujarat.

Regarding Tapti river, he considered that no large scheme was possible in Khandesh for the purpose of supplying water to Gujarat, nor, in his opinion, was it *wanted* on account of black cotton soil and well-distributed rainfall in the area. Detailed investigations of major irrigation schemes were therefore dropped and Gujarat lost the chance of getting irrigation facilities suggested by the Commission.

In 1925, the question was again raised at the suggestion of the late Mr. C. T. Dalal, the then Chief Engineer of the Hyderabad State. A Conference of Government Officer, viz, the Chief Engineer, the Superintending Engineer Northern Circle, Mr. Dalal and a non-official member of the Legislative Council, was held in 1925, and on its recommendation, it was decided to investigate into the details of the following schemes :

- (1) The Mahi Project
- (2) The Watrak Project
- (3) The Hathmati Reservoir which was later substituted by the Meshwa Project.

All the above three schemes have since been investigated, but due to financial stringency, and their anticipated low return of revenue, no work has so far been undertaken. The principal details of these and other major irrigation schemes in Gujarat are given below :

I. *Mahi Canal Project.*

Proposed Works :

	Approximate cost (in lacs.) Rs.
(1) A storage reservoir over the Panam river at Kil about 11 miles above Lunawada with a storage capacity of 7,000 m. cft.	53.2
(2) A pick-up weir at Wankbori	52.25
(3) Right bank canal	91.90
Total	197.35

say Rs. 2 Crores.

Gross area under command 3,00,000 acres, of which 90,000 acres would be irrigated.

5,000 acres under sugar-cane.

35,000 acres under rice and rabi in equal proportion.

	Rs.
Probable revenue	6.92
Working expenses	1.15
Net revenue	5.77

or 3% on the capital invested.

The above financial forecast is apparently based on conservative lines. Considering the necessity of increasing agricultural crops, more intensive

cultivation would occur in future, and so, this scheme is likely to give a much higher revenue than that assumed above.

II. Watrak Project :

Proposed Works :

	Approximate cost (in lacs.) Rs.
(1) Cost of a dam near Bibipura three miles south-west of Magodi with a storage capacity of about 6000 m. cft.	69.48
(2) <i>Left bank canal</i> : 54 miles in length Dehemai branch 15½ miles in length	54.52
Total : Rs. 124 lacs.	<hr/>

Gross area under command—2,50,000 acres of which, 75,000 acres are assumed to be irrigable every year.

1,000 acres of sugarcane, 37,000 acres of kharif, 37,000 acres of rabi, giving a gross revenue of Rs. 4.52 lacs. Deducting Rs. 80,000 as working expenses the net revenue expected is of Rs. 37.2 lacs, or 3% on the capital outlay. If, however, the main canal and its branches are extended for about 12 miles and 10½ miles respectively, they would bring under command a large portion of rich lands of Kaira District, where cultivators appreciate the advantage of irrigation, and the net return would increase to over 4% per annum.

III. Meshwa Canal Project :

Proposed Works :

	Approximate cost (in lacs.) Rs.
A masonry pick-up weir 463 ft. long	}
Main canal and Kajipura Branch 15.7 miles	12.77

Financial forecast :

Expenditure	12.77
Gross revenue for irrigating about 9,000 acres at Rs. 7 per acre	63,000
Less working expenses	10,000
Net Revenue	53,000
Net annual return	4.2%

After the completion of the above project, further expansion of the scheme to utilize the flood waters of the Meshwa and Khari rivers can be considered, as shown below :

	Approximate cost (in lacs.) Rs.
(1) Raising the F.S.L. of the Golki and Goblej tanks by 2 ft.	
(2) Extending the Goblej Tank	
(3) Extension of the Kajipura branch	
(4) Improvements to Bai Tank at Kanera	
(5) Constructing pick-up weirs on the Sarsa Velela for holding up water for Goblej Tank.	2
Total :	Rs. 15 lacs.

IV. *The Sabarmati Canal Project :*

A project for constructing a canal from the Sabarmati river for irrigation was considered as far back as 1873. The question was again seriously considered after the devastating famine of 1900. It was proposed to construct a pick-up weir across the Sabarmati, and to construct a right bank canal and branches, at a cost of about Rs. 24 lacs. The net return expected was only 0·84% per annum. The project was therefore revised in 1904, and, by increasing the area to be irrigated, the net annual return was raised to 2·3%. In order to have an assured supply, a project for constructing a reservoir at Dharoi in the Idar State, about 80 miles north of Ahmedabad was proposed. The approximate total cost of the work was estimated to be of Rs. 105 lacs. This scheme has not been proceeded with, presumably due to the unwillingness of the Idar State to allow the construction of a dam in its limits. Recently, the Baroda State has taken up the investigation of this scheme, so as to benefit the territories of the Idar State, Baroda, and the British Talukas of Sanand and North Daskroi in Ahmedabad District. It is proposed to provide a storage tank at Dharoi, with a left bank canal to serve the Idar State and a right bank canal serving the Baroda State and the British territory. This appears to be a promising and workable scheme, and it would serve the interests of all concerned.

V. *The Tapti River Project :*

Though no lands are at present irrigated from the Tapti river, several projects have been from time to time framed with the object of utilizing the waters of this river for this purpose. In 1859, three sites had been suggested for irrigation works—one at Kakdapur sixty-two miles from the mouth of the Tapti, second at Puna about eight miles lower down, and third at Wagecha about six miles below Puna. The first site had the advantage of commanding a much greater area of cultivable land, but as it involved heavy cost of constructing canals in deep cutting, the Wagecha project was favoured. The approximate cost of the proposed work was estimated at Rs. 36·75 lacs. The net annual return expected was over 8%. In 1867, a more ambitious scheme was drawn up, and the site of the dam was proposed at the first site, viz. Kakdapur. The approximate estimated cost of the work was of Rs. 132 lacs and the net annual return was calculated to be 10%.

This scheme was, however, not approved and a fresh scheme was drawn up in 1871 on a smaller scale by reverting to the proposal of constructing a pick-up weir at Wagecha. This project was designed to irrigate a total area of about 3,40,000 acres. The cost was estimated at about Rs. 44 lacs, yielding an annual return of 19%. However, it was later apprehended that the whole area of 34,000 acres may not take advantage of the irrigation facility, and so the actual revenue might be reduced. No steps have, therefore, been taken to proceed with the scheme, so far.

Besides the above major schemes, several minor schemes have been considered from time to time for providing irrigation facilities in Ahmedabad and Kaira Districts, as given below :—

	Approximate Cost in Rs.
(1) Widening the Hathmati canal from the Head work to mile 5 in Prantij Taluka at a cost of about	40,000
(2) To construct a bund across the Bokh valley at Karol in Prantij Taluka at a cost of about	70,000
(3) To construct the Khari reservoir at Bagodra, in South Daskroi Taluka at a cost of about	7,00,000
<hr/>	
Total : Rs. 8,10,000	
	say Rs. 8 lacs.

Minor Irrigation Works :

Rainfall in normal years is generally sufficient for *Kharif* crops in Gujarat, but years of deficient rainfall are not uncommon, and they recur after 3 or 4 years of good rainfall. To supplement the rainfall in such years, a system of irrigation from wells and tanks has been in existence long before the British Rule in India.

Wells :

The cost of a well varies from Rs. 500 to Rs. 2,000 depending upon its diameter, depth and the nature of soil through which it passes. The cost of a well of average size may be taken as Rs. 800. The area irrigated by a well depends upon its capacity, recuperation and the nature of crop. On an average it irrigates about 3 acres. Well water is largely used for wheat, tobacco and vegetable crops. There are about 26,000 wells in Gujarat irrigating about 78,000 acres. The total area irrigated in Gujarat from all sources is approximately 200,000 acres. Thus, wells alone are responsible for about 39% of the total irrigation. This is a clear indication of the fact, that Gujarat appreciates the advantages of irrigation and is quite eager and ready to resort to irrigation if facilities are available. If irrigation wells are constructed in large numbers, it would greatly help in increasing *rabi* cultivation. It is true that well irrigation is costly but it has this advantage that very little expenditure is required for its maintenance. If 50,000 new wells are constructed at an approximate cost of Rs. 400 lacs, they would irrigate about 150,000 acres.

Small Tanks :

Small irrigation tanks in Gujarat are of great advantage to rice crops. Though in normal years, the rainfall is sufficient for sowing of seed and transplantation, it usually fails at the end of the season when one or two waterings are needed for maturing the crop. The small tanks with which Gujarat is dotted, helps to tide over this difficulty. These tanks vary in size and capacity from less than an acre to over 400 acres in extent. In all, there are 3,028 tanks ; 1,236 in Ahmedabad District, 1,441 in Kaira, 311 in Surat, and 40 in Broach and Panch Mahals. They protect an area of about 50,600 acres. Construction of new tanks and the improvement of existing tanks would greatly help local areas where major irrigation schemes are not feasible. If about Rs. 200 lacs are spent for this purpose, 200,000 acres of additional land can be brought under irrigation.

Recommendations for Irrigation Works in Gujarat :

The total capital outlay on major irrigation works in the Bombay Presidency is of about Rs. 1075 lacs, of which Rs. 24.5 lacs or 2.3% have been spent in Gujarat, on the Hathmati and Khari cut canals and five major tanks. Gujarat has an area of 10,140 sq. miles and it comprises 1/7 of the whole province. It gives an annual land revenue of over Rs. 1 crore out of a total of Rs. 4 crores. Compared to Deccan, the irrigation facilities in Gujarat are very meagre and insignificant. The former has an area of 376,000 sq. miles or one half of the total for the province, and yields a land revenue of 1.77 crores, against Rs. 1.1 crores obtained from Gujarat. Against major works of 2 canals and 5 tanks in Gujarat, there are 28 major irrigation works in Deccan, for which Rs. 10.2 crores have been spent. This represents 95.7% of the total capital outlay for Irrigation in the whole Province. Due to variety of causes, Gujarat has so far lagged behind in respect of Irrigation works. But now an all round Post-War Development is under consideration, and the extension of irrigation in Gujarat, which can serve as one of the principal granaries of India, will have to be seriously tackled. The Irrigation Inquiry Committee appointed by the Government of Bombay in 1938, have made the following observations on irrigation works in Gujarat :—

"Public opinion in this Division is that this part of the province has not received adequate attention in the provision of irrigation facilities. During our visits to Ahmedabad, complaints were received about the insufficiency of water in the Hathmati and Khari cut canals. There is a demand for big irrigation works in Gujarat. There are suitable sites for big reservoirs, but they all lie within neighbouring Indian States which have hitherto not shown any inclination to accommodate such work. It should, however, be possible by negotiation and mutual concessions, to arrive at a reasonable understanding for a common constructive programme for the future. Several prominent witnesses urged the importance of constructing one or more large canal systems. Some suggested the construction of canals taking off from big perennial rivers, the Tapti and the Nerbada. What is required, in the first

instance, is a complete review of the whole water resources of this Division, in order to see if there are promising schemes worthy of detailed investigations. Until this is done, no construction of any magnitude should be undertaken."

The Government of India have now taken up the problem of Post-War Reconstruction in India in right earnest, and all the Provinces and States have started investigations of development schemes. India is mainly an agricultural country, and it would continue to be so in future, in spite of any amount of industrial development that may come into existence. Again the present world war has clearly shown that every country, if it is to exist, must be self-sufficient at least for its primary needs for sustaining life. India must, therefore, endeavour to build up its agricultural resources, and rich and fertile areas like those in Gujarat should be provided with irrigation facilities on as generous scales as possible, so that maximum output of food grains can be obtained from them.

Briefly stated, the future expansion of irrigation in Gujarat may be made as under :—

Major Irrigation Schemes :

	Approximate cost in lacs. Rs.	Approximate area to be irrigated Acres.
(1) The Mahi Canal Project 200		1,50,000
(2) The Watrak River Project 124		75,000
(3) The Meshwa Canal Project and five minor works of expansions 15		10,000
(4) The Sabarmati Canal Project 105		75,000
(5) The Tapti River Project 132		3,00,000
(6) Other schemes in Gujarat by construct- ing pick-up weirs and canals for utilizing flood water of small and big rivers 50		40,000
Total : Rs. 626 lacs		6,50,000

II. Minor Irrigation Works :

(1) Construction of 50,000 wells for irriga- tion at Rs. 800 per well ..	400	1,50,000
(2) Construction of tanks and extension and improvements to existing tanks ..	200	2,00,000
Total : Rs. 600		3,50,000
Grand Total : Rs. 1226		10,00,000
Say Rs. 12 crores.		10 lacs or acres.

The cultivable area in Gujarat is 4,836,000 acres, of which not more than 2,00,000 acres are irrigated at present from all sources. With the execution of works referred to above at a cost of Rs. 12 crores, the area under

irrigation would increase to 1,200,000 acres i.e. 25% of the total cultivable area. Some of the schemes proposed may have on detailed investigations to be given up on engineering or financial grounds. However, the object of this paper is mainly to indicate the possibilities and necessity of launching irrigation schemes in Gujarat and to remove the general impression and belief that big irrigation works are not feasible and not wanted in this part of the Province. The agricultural conditions in this area are deteriorating from year to year, and the fertile and garden lands of Gujarat are fast losing their value and importance, and becoming barren and unremunerative. At present, not more than 4% of the total agricultural area is under irrigation. With the expenditure of Rs. 12 crores on irrigation works in a period of say 10 years, 25% of the total area could be protected. As conditions are otherwise very favourable for intensive cultivation it would give a great fillip to the production of food crops, which is one of the principal problems to be tackled in India. To start with, minor irrigation works viz. construction of wells and tanks can be taken in hand at once, pending detailed investigations of the major irrigation schemes suggested above.

MARRIAGE SONGS OF KATHIAWAR

By

J. K. MEGHANI

Sufferings of the people occupy a large space of our present day journalism. The main link between an editor and his fan is a monotonous, overflowing tale of woe. Their sordid details fill his writing-table, his inkpot and his skull. I am one of those thus fated.

Fortunately for me, I am a folk-lorist first and a journalist afterwards. My contact with the people is primarily established through the healthier channel of their indigenous culture as revealed in their songs and their stories. This contact is twenty years old. It has given me a peep into the people's real soul. It saves me from the morbidity which a mere tale of political and economic afflictions tend to produce. This is no escapism. The literature that is embedded in the soul of the folk has that vital quality, which does not let one escape.

Ravages of warborn conditions, food-control and its official bunglings ; black markets and still blacker vagaries of permit-system ; prohibition of export to the extent of inflicting penalties of fifty or a hundred rupees on a village-woman because she carried from one village to the other a mere break-fast of sweets ; grow-more-food campaign which in actual working reveals itself in the end as an extort-more-food expedition of the revenue department : these countrywide common conditions do not make an exception of my province. They grind the people all around in more or less degree.

From the window of my house in a little district town I witness this panorama. Suddenly one day there burst upon my ears the rumblings of bullock-carts, the jingling of bronze bells around the bullocks' necks and the fullthroated songs of the female passengers, as the vehicles pass along my home, raising cloud after cloud of dust that comes up and covers this paper as I pen these lines.

I recognise these old and never failing friends—I mean the songs ; they are the marriage-songs. Out of the fast vanishing folk literature they alone yet linger. Other festivals may perish under the crushing heel of economic, political and even educational changes ; not the wedding ! my homage to Cupid.

The bullock-carts go a-rumbling. The oxen feel elated perhaps because their burden is a tiny bride and tinier groom and at least for a day they and their human colleagues enjoy the princely privilege of an arrogant dash along the roads where for the rest of their life they are doomed to drive and ride like guilty intruders.

The proudest of the lot are the women ; for they are called upon to sing. They are more inevitable than the priest ; for the latter can be ordered to abbreviate his scriptural babblings of marriage *Mantrás*, not so the nasty fair sex. Sing they must till their voice cracks down. Each and every ceremony has a song or a set of them attached to itself ; and those folk-ceremonies are firmer than the scriptural ones.

Take for instance the very first ritual of ' લગન લખવાં ' i.e. writing the auspicious letter of invitation to the groom's father who is informed of the date fixed for the marriage, and requested to arrive on that day with the bridegroom. Actually as the holy letter is being penned with the scarlet ink, the ladies sing as below :—

ધરીએ ધરીએ લાઉણુ વહુ કાગળ મેકલે,
રાયવર વેદેરો આવ, સુંદર વર વેદેરો આવ,
તારાં ધરીએં લગન રાયવર, વહી જશે.

"Every now and then the blooming bride sends a letter :
O my prince, come soon, my handsome groom come quickly,
Or else the moment of your immediate wedding would elapse away."

It is to be noticed that this poetic letter takes a form entirely different from that of the actual priestly letter. The song depicts a pure love-letter. It is indeed a reply prepaid. For look how the same song proceeds :—

The groom replies back :—

હું તો પાતરાંને તોરણુ નહિ પરણું.
ધરીએ ન વેદો પરણીશ, ધરીએ ન મેડો પરણીશ,
આ ને ધરીએ નાળાએરી તોરણુ નીપને

"Not under the arch of leaves will I wed,
Neither a moment too soon will I wed
Nor a moment too late will I wed
Instantly, O ! instantly hang the costly arch of
cocoanuts."

As the song advances, we can mark the development of a veritable drama. For in the next verse we find the stiff, self-respectful retort of the bride :—

દીકરી હેટુ'તું કોણ ! જમાઈ કે' તુંતું કોણ !
તું તો વગણો વાસી,
તું તો ફિનનો ઉપનાસી,
તારા ખગડા જ્યા ધારી,
તારાં ધરીએં લગન રાયવર, વહી જશે.

"Who else would offer you his girl,
And who else would call you a son-in-law,
O you a dweller of the wild !
O you a day-long starveling !

O you with worn out soles !
 Your urgent wedding's time will swiftly pass away,
 my prince."

The same verses are repeated from the beginning with a variation like this . . .

હુતો કચરાની ચોરીએ નહી પરણું,
 ધડીએ ન વેલો પરણીશ, ધડીએ ન મેડો પરણીશ,
 આ ને ધડીએ ત્રાંભાળુ ચોરી નીપને.

" At the square of mud-pot's column sure will
 I not wed
 Neither a moment too soon will I wed,
 Nor a moment too late will I wed,
 Instantly raise the square of costly copper-pot columns."

What a remarkable contrast between the two letters ! but still more remarkable is the juxtaposition of both. The holy and the profane rubbing shoulders. But for the song the entire ceremony would be reduced to a dead weight of life. Would it be too presumptuous to assume on the evidence of the above song that at some period in the past the custom of the bride herself writing ' લગ્નપત્રિકા ' to the groom actually prevailed and that the priestly letter-form came later on as the folklife succumbed to the scripture.

Equally outstanding is one another ceremony. It takes place on the day of ' મંડપારોપણ ' i.e. the raising of the wedding bower in the courtyard of the bride's (and also the groom's) parental home. It is the ceremony of going to worship the Potter's wheel. This one, too is outside the domain of the Priest. Scriptural marriage does not recognise it ; yet it is nonetheless incumbent. A bevy of ladies accompanied by the beatings of the village drum, with a plate of Kanku (કંક or કુંકમ) and corn of rice, sets out to the home of the local potter, and sings as it goes the following :—

ધરતીમાં બળ સરળ્યાં બે જણું,
 એક ધરતી, બીજો આલ : વધાવો રે આવિયો.
 આલે મેજૂલા વરસાનિયા,
 ધરતીએ ઝીદ્યા છે લાર : વધાવો રે આવિયો.

ધરતીમાં બળ સરળ્યાં બે જણું,
 એક ઘોડી, બીજી ગાથ : વધાવો રે આવિયો.
 ગાથનો જણો રે હળે જૂટ્યો,
 ઘોડીનો જણો પરદેશ : વધાવો રે આવિયો.

ધરતીમાં બળ સરળ્યાં બે જણું,
 એક સાસુ બીજી માત : વધાવો રે આવિયો.
 માતાએ જનમ જ અપિયો,
 સાસુએ આપ્યો ભરથાર : વધાવો રે આવિયો.

ધરતીમાં એ સરળયાં એ જળ્ણાં,
એક સસરો, બીજો ખાપ : વધાવો રે આવિયો.
બાપે તે લાડ લડાવિયા,
સસરાએ આપી લાજ : વધાવો રે આવિયો.

Two forces were there born in this creation,
One the earth and other the sky ;
Their functions do I adore,
The sky poured down the showers,
Their burden the earth did bear.

Two forces were there born in this creation,
One the mare and other the cow,
Their functions do I adore,
The cow's son drives the plough
The mare's son takes to far and near.

Two forces were there born in this universe,
The mother and the mother-in-law,
Their functions do I adore,
I, the bride was born to the one,
To the other he, the bridegroom,

Two forces were there born in this universe,
The father and the father-in-law,
'Twas father that gave me his caresses,
My modesty gave me the father-in-law.
Their functions do I adore.

The implication of the ceremony is obvious. Whatever the contempt in which the potter and his job are at present socially held, symbolically he and his wheel stand for the Great Creator and His wheel-shaped rotund universe. Both are known by the word પુણ્યતિ. The function of marriage is procreation. We should not be surprised if a serious student of sexual symbolism, Verrier Elwin for example, might read into the Potter's Wheel and the stick wherewith he plies it, the symbol of female and male progenital organs. Looked at from this viewpoint, the invocation of the Potter's Wheel by females in our folkmarriages will be found to be aptly relevant and consistent. This relevancy is maintained aesthetically by the above song. I have called it સર્જનતું ભિંભાર્સોત્ર : the hymn of Creation. Indeed it is that. In the simplest image conceivable, the first verse presents the function of procreation with the highest poetic beauty. The conception of the sky and the earth as a married couple does much credit to the maker of folkpoetry. Unless thus simplified, it could never get at the poor folk. The degradation from the sublime to the vulgar is so treacherously precipitous that the maintenance of sanctity of sexual function in this piece puts the folk-art at once on a high pedestal.

The pair of the cow and the mare placed next to the sky and the earth richly deserve the place having regard to their importance in a society where-in cultivation and adventure (whether of trade or of warriorship) constituted the main arteries of life. All else was of a secondary importance, save the ox and the horse.

One after the other the images reach their culmination and significance when we come down to the conception of the bride in the final verse. The female rightly held to be the more important for the task of creation is invested here with two equalities—robust youthfulness and modesty. Both combine to complete the picture.

From the commencement to the consummation, the occasion is a veritable festival and a feast of songs. About 200 have been picked up by me. Songs of folk-deities, of anointment, of corn-grinding ; hymns to the dawn and the rising sun ; songs of a sister longing for the coming of her brother, of the housewife supplicating the annoyed relations to attend the wedding ; songs amorous, songs of the parting, of the heavy-hearted bride, of the groom soothing his timid and downcast new wife, of welcoming the bride at her new home, and of the honey-moon night ; songs of frolick and fun, coarse and subtle, decent and vulgar.

Taken piecemeal they look heterogeneous. For instance take a passionate amorous song :

ગાઈંતી ગાઈંતી ભરવાને નીર,
કેસરીએ વાદે લ નટવર દીંડા લ માણારાજ.
બેંકુ મેલ્યુ સરવરીઆની પાળ
દુંગાણુ વળગાડી આંખા ડાળખી રૈ માણારાજ.
દડવડી દીધી મે તો હોટ,
લાજડલી દોપીને લીધાં હરિનાં મીઠડાં લ માણારાજ.

" I went to the village-pond with water jars,
There I saw my god, in saffron-hued shirt,
My pair of pitchers I left on the bank,
My jar-stool I hung on a tree,
Breathless I ran to him.
My modesty I cast to the wind.
I touched his brow with my tender palms,
And made his woes mine own." ¹

Courtship is clearly indicated here. There is quite a cluster of courtship-

¹ There is no English word for this unique Indian homage, મીઠાં એવારણાં or બ્લ્યા. It is peculiarly woman-like. She applies the palms of her hands first to the head of the guest and then to her own, indicating the transfer of all the woes of the guest to herself.

songs. Add to them a few like the one given below, signifying the parental sanction to the girl's own judgment :

કુવારી ચડી રે કમાડ
સુંદર વરને નિરખવા રે.
જ્ઞાન મોરા, એ વર જોણે
એ વર છે વેવારિયો રે.
ધોડી મોરી, કયાં તમે દીક્ષા
ને કયાં તમારાં મન મોદ્દાં રે ?
રમતો' તો બ્યવળી અભરે
ફૂલે મારાં મન મોદ્દાં રે.

કુવારી ચડી રે કમાડ
સુંદર વરને નિરખવા રે
કાકા મોરા એ વર જોણે,
એ વર છે વેવારિયો રે.
ભનીજ મોરી કયાં તમે દીક્ષા
ને કયાં તમારાં મન મોદ્દાં રે ?
કીલતો' તો સરોવરની પાણે
ચોટલે મારાં મન મોદ્દાં રે.

કુવારી ચડી રે કમાડ
સુંદર વરને નિરખવા રે,
મામા મોરા, એ વર જોણે
એ વર છે વેવારિયો રે.
ભાણુજ મોરી કયાં તમે દીક્ષા
ને કયાં તમારાં મન મોદ્દાં રે ?
ભણતો' તો ભટની નિશાળે
અક્ષરે મારાં મન મોદ્દાં રે.

કુવારી ચડી રે કમાડ
સુંદર વરને નિરખવા રે.
વીરા મોરા, એ વર જોણે,
એ વર છે વેવારિયો રે.
ઘેની મોરી, કયાં તમે દીક્ષા
ને કયાં તમારાં મન મોદ્દાં રે ?
જમતો' તો સેનાને થાળે
ડાળાડ મારાં મન મોદ્દાં રે.

The virgin went up the doorstep
To choose her handsome mate,
O dady, fix that boy for me
For he is a skilful sport.

And where did you test him, darling mine ?
 And where did he steal your heart ?
 I watch'd him through the zig-zag bazar,
 Driving his ball away
 And there he stole my heart.

The virgin went up the doorstep
 To watch for her handsome mate,
 O uncle, choose that tidy boy
 He is a match for me.
 And where did you test him darling niece ?
 And how did he steal your heart ?
 I saw him taking a dive at the pond,
 His plait of hair bewitched my heart.

The virgin went up the doorstep
 To search for her handsome mate,
 O, ¹māmā, choose that studious boy,
 He is a match for me.
 And where did you see him darling niece ?
 And how did he steal your heart ?
 I saw him at the village-school,
 His neat hand-writing stole my heart.

The virgin went up the doorstep
 To watch for her handsome mate,
 O, brother, choose that temperate chap,
 He is a match for me.
 And where did you test him, sister mine ?
 And how did he win your heart ?
 I watched him eat at his golden plate,
 His measured morsels stole my heart.

This fourfold test sufficed for a folk-girl. It answers her purpose. It covers all the qualifications she needs in her mate. It avails nothing if a boy plays well in the open field. Any one can do it. A real sport is he who goes on driving his hockey-ball through the narrow and crowded bazar. And where could one test a well-built, fine-shaped, symmetrical body ? Surely at the public bath. Only there the limbs are all laid bare and the slightest ugliness is betrayed. The same emphasis is then laid on the neat even handwriting, for in the old folklife it was a sure mark of scholarship. The same emphasis is carried further in the last test. Woman alone can tell you how strongly she hates a shabby glutton.

How terribly out of tune looks the following one ! Sung by the ladies of

¹ Maternal uncle,

the groom's party at the time of setting out back with the bride, it breathes an air of abduction.

ઢોલીડા ધડૂકયા લાડી, ચાલો આપણે દેશ રે.
પરણ્યાં એટલે ખ્યારાં લાડી, ચાલો આપણે દેશ રે.
ભિસા રો' તો માણું મારા દાદાજીની શીખ રે,
હવે કેવી શીખ રે લાડી ! હવે કેવા ખોલ રે—ઢોલીડા.
ભિલા રો' તો માણું મારાં માતાજીની શીખ રે,
હવે કેવી શીખ રે લાડી ! હવે કેવા ખોલ રે—ઢોલીડા.

"The beats of drums have started O bride, now come away to our home,
No more you belong to your parents O bride, once married you belong
to us. Come away to our home.

Pray pause for a while, and let me take my leave of father.
Now no more of that leave O bride, and no more of your talks with him.
Once married you belong to us O bride, come away to our home.
Pray wait for a while and let me take my leave of mother etc. etc. . . . "

Free courtship on one hand, on the other tribal overlordship : Such irreconcileables seem to be grouped through the folk-poetry into a sort of harmony, because the songs only express a variety of moods. Even a girl that has freely chosen her mate is not free from the pangs of parting with parents. Repression of this sad feeling is sought to be lifted through a cluster of songs. The songs of parting are outstanding for their deep pathos. In the following the bride is shown to feel the poignant wrench :—

દાદાને અંગળું અંખદો
અંખદો ધોર ગંભીર ને !
એક તે પાંદ મે ચૂંદિયું,
દાદ ગાળ ન હેને ને !
અમે રે લીલૂડા વનની ચરકલડી
બિડી જણું પરદેશ ને !
આજ રે દાદાજીના દેશમાં,
કાલે જણું પરદેશ ને !

"There was a mango-tree at father's door,
How green and dense it spread.
I plucked but a leaf therefrom,
O dady, do forgive.
We girls are the tiny sparrows
Nestling in dady's cool grove.
Tomorrow shall we fly to unknown lands,
O dady, do forgive."

Each time this song is sung, not an eye you would find dry. On the other side of the curtain something deeply touching is taking place. In

reality the bride and the groom are never allowed to meet privately at the bride's parents' ; this function is therefore assigned to poetry. Women sing the following song, and through it they bring the couple in a vital spiritual contact. Here the young man is pictured to be using his art of persuasion.

મેં તો હુંગર કોરીને ધર કર્યા રે
મેં તો કાચનાં જાણિયાં કમાડ રે હો લાડડી !
હજુ રે સમજ મારી ડાયલડી !

મેં તો દાઢ મારાને દૂલખ્યા રે
તારા આછા દુંઘટડાને કારણું હો લાડડી !
હજુ રે સમજ મારી ડાયલડી !

મેં તો કાકા મારાને ડોચલ્યા રે,
તારા આછા દુંઘટડાને કારણું હો લાડડી !
હજુ રે સમજ મારી ડાયલડી

" My cuckoo's heart is cold.
Come round, O Cuckoo, and think
What I have done for you.

For you I carved a home from rock,
And the pane-doors have I fixed there.
O Cuckoo mine, will you not still be pleased ?
For the sake of your lovely veil,
I hurt my father's heart ;
O Cuckoo dear, will you not still be pleased ?
For the sake of your lovely veil,
I angered my uncle's heart
O Cuckoo, etc., etc."

So it is not after all a pure abduction-business. The lady is not to be carried off as a chattel—that is what at least the folk poetry does not sanction. The cuckoo has to be cajoled, even after the groom has risked the wrath of all the relations for choosing her.

No amount of cajoling and coaxing can however camouflage the ultimate reality faithfully pictured in the following parting song :

આ દશ આ દશ પીપળો, આ દશ દાદાનાં ઘેતર,
દીકરી વળામણું ખાનો દાદોળ, દીકરી ડાયલાં થાનો !
સસરાનો સરહક ધૂમટો,
સાસુને પાયે તે પહણો,
નેઠ હેણી ઝીણાં બોલણો,
નેણાણી વાદ ન વધણો !
નાનો દેરીઓ લાડકો,
ગોનાં હસ્યાં તે ખમણો !

"Adieu, adieu to my village,
 This last and lingering look,
 O yonder stands the pipal tree,
 And yonder my daddy's field.
 Father comes first to bid adieu
 As far as the door and says :
 'Be wise my darling,
 Draw smartly your veil at your father-in-law
 And obey your Sásu's¹ word
 Speak in whispers at the sight of your Jeth,²
 And argue not with his wife,
 Your husband's younger brother is a pet,
 O joyfully bear his jokes,
 Adieu my girl, adieu."

The same lines are repeated thus with respect to other relations :

શરી વળામણુ ખાની સૈયદુ,
 એની ડાયકાં થાને
 સસરાનો સરહડ ધૂમરો

'Her friends see her off at the corner of the street ... etc., etc.

Let us finish this parting business with two songs, the one depicting the father's sorrow and the other that of the mother.

વળી વળી કાદો પૂછે વાત,
 માંડવ કેમ અણોસરો રે !
 દીવડો હતો એનીઓને હાથ
 મેલીને ચાલ્યાં સાસરે રે.
 એની મેલ્યાં દીગલ મેલ્યાં પોતીઆં
 મેલ્યો છે સૈયદનો સાથ
 મેલીને ચાલ્યાં સાસરે રે...

"Father comes home, looks round and asks,
 Why is the bower so dim and dark ?
 Where is the lamp ?
 The lamp was in our darling's hand,
 Alas ! she left it and went away.
 She left her doll, doll's dress
 and friends behind,
 And went away."

But the brimful cup of grief falls to the share of the birthgiver :—

મેં તો હરખેથી ચાંપલિયો રેખિમો,
 ભારો ઉછેરતાં લવ જાય

¹ Sásu = Mother-in-law.

² Jeth = Husband's elder brother.

કુલની વેગાએ માળી લઈ ગિયો રે.
મૈં તો હરખેથી લાડવૈ મોટાં કર્યા રે,
મારો ઉછેરતાં ભવ જથ,
કામની વેગાએ જમાઈ લઈ ગિયો રે,

“ How joyfully I planted ¹ Champa plant,
All life it took me to grow it,
Alas, at the blossoming season
The gardener took it away.
How hopefully I bore the girl.
I brought her up all my life.
Alas ! when she grew up to share my toils,
The son-in-law took her away.”

To this a verse is added, so that some one equally miserable into the opposite camp might not suffer injustice at the hands of Muse.

The bride-groom's mother wails :—

મૈ તો હરખેથી જ્યાવર મેઠા કર્યા,
મારો ઉછેરતાં ભવ જથ,
કમાઈ વેગાએ વહુએ વશ કર્યા રે.

“ How hopefully I bred up my boy,
All my life was spent up in bringing him up.
Alas, when he grew up a bread-winner !
His wife chained him in love.”

(To be continued.)

¹ A flower-plant.

WHY AN ORNITHOLOGICAL SURVEY OF GUJARAT?

By

SALIM ALI, M.B.O.U.

(CORRESPONDING MEMBER : DEUTSCHE ORNITHOLOGISCHE GESELLSCHAFT.
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[In this article, we publish a scheme for a Bird Survey of Gujarat by the famous ornithologist Mr. Sálim Ali, whose "The Book of Indian Birds" has run into three editions since 1941 in spite of war and the price of Rs. 16/- This experienced and highly trained scientist has conducted the Bird Surveys in Mysore, Hyderabad, and Cutch State and the Society welcomes his suggestion to conduct a bird survey of Gujarat. As a sample of his methods of work and style of writing, we have great pleasure in publishing his description of two wellknown birds, the *Baya* or Common Weaver Bird and the '*Papeeha*' Common Hawk-Cuckoo (first cousin of the Koel). This description and the illustrations are taken from his latest book mentioned above with kind permission of the Publishers, the Bombay Natural History Society, Bombay, whose co-operation we highly appreciate. The cost of the Survey is expected to be about Rs. 5,000/- and we hope that the Patrons, Donors and the Members of the Gujarat Research Society and others interested in this research work will contribute liberally towards the fund required for this useful and important Survey.—EDITORS]

Strange as it may seem it is nevertheless true that Gujarat and the Kathiawar Peninsula remain to-day amongst the least known provinces of India from the ornithologist's point of view. By "least known" I do not wish to imply that an investigation of these areas is likely to produce any caches of "finds" new to science, or even of unsuspected rarities. The areas that abut on the boundaries of Gujarat, as well as Kutch State quite recently, have been sufficiently worked out for their avifauna to preclude the probability of any startling discoveries. But what I wish to convey is that these areas have never been systematically investigated by a competent ornithologist, and until this is done we cannot truthfully say that we know all there is to know about their bird life.

As many readers probably know, one of the things that modern systematic ornithology requires is the collection of fresh and well prepared material (skins) in order to enable the determination of the exact races or subspecies of a bird that inhabits a given area. Careful work in field and museum has revealed that birds which enjoy a wide geographical distribution tend to differ in varying degrees among their local populations. Science has accorded appropriate recognition to these differences by creating the concept of "geographical races or subspecies" based upon them. They consist usually of small but constant variations either in size or colouration, or both, and ultimately reflect the conditions of life under which the species has to live in each particular area. These subspecies are of very special importance in evolutionary studies. An example will perhaps make the position clearer :

There is certainly no other bird in India so ubiquitous and well-known as the House Crow. It is a confirmed commensal of Man being found in every corner of the country—up in the hillstations and far out in the desert—wherever Man's ingenuity and cunning have devised liveable conditions for himself. Looked upon in a superficial way and purely as a domestic nuisance, the House Crow is the same black rascal whether you meet him in Karachi or Bombay, Calcutta, Colombo or Rangoon. Yet when you place side by side, specimens collected in all these localities and examine them rather more critically you immediately discover that there exist between them differences in size and colouration that were hardly discernible in a passing acquaintance. In a general way these differences are of the same kind as you notice between a man from the Punjab and a Madrasi and a Burman. In either case they are brought about largely by the environment—a term that includes climatic, dietetic as well as a host of other factors working directly or indirectly upon the organism. Thus geographical races or subspecies of birds living under desert conditions tend to be paler coloured than their representatives elsewhere, while races that live under damp, heavy rain forest conditions are considerably darker. Races occupying the northerly latitudes of the range of a species are larger ; those occupying southern portions smaller, and so on. Such variations are not haphazard, but subject to a number of well known natural laws or axioms of more or less universal application.

As subspecific differences in birds are based very often merely on shades of colouration, it is easy to understand why fresh and well made-up skins are so essential for proper taxonomic study. Ancient skins such as exist in many venerable museums of the world to-day may be great historical value. But being imperfectly prepared to start with, and faded or "foxed" with age and through obsolete methods of storage, they have now become largely useless for this sort of work. Besides, their labelling is often fantastic and they usually lack precise data as to locality and date. Therefore, I should say that Gujarat's Reason No. 1 for a proper ornithological survey is the collection of fresh skins of birds in order to facilitate taxonomic studies. But this need not perturb our humanitarians. Collecting does not simply mean going round with a gun, slaughtering every bird at sight and piling high the number of skins—though deplorably enough this *would* seem to be the aim and end of many collectors and foreign museums ! Scientific collecting involves a great deal more. To begin with, it implies a sound knowledge and appreciation of the taxonomic position of each species, and collecting only such specimens as are essential in order to supplement what is known about that species, or to clear up any doubtful or controversial points concerning it. In other words it means killing just the minimum that will satisfy the ends of science, and no more. Scientific bird collecting must never be allowed to degenerate to the level of hoarding empty sardine tins or match-box labels !

Apart from selective collecting for taxonomic work, however, it is also necessary to procure a certain amount of material for studies of the parasites

of birds. This is a branch of ornithological work in which comparatively little has as yet been done in other parts of the world, and practically nothing at all in our own country. Birds of different species act as hosts to innumerable parasites, both external and internal. Some of these have important bearings on human life and activity, as carriers of disease to Man and his domestic animals, or to his food crops and forest trees, and in other ways.

Yet another aspect of an ornithological survey is an investigation of the food that birds eat. This is made possible by a careful study of the life history and feeding habits of the bird in the field, and can be further amplified and confirmed by a qualitative and quantitative analysis of the stomach contents of freshly killed specimens. As all *ryois* will tell you, certain birds are very destructive to agricultural crops at certain times of the year. Others destroy untold quantities of insects, the majority of which are injurious crop or forest pests. Again there are some species that destroy grain at one stage of their lives, while they subsist entirely on a diet of insects during a different stage of their lives, or at another season. Thus these birds are partly harmful and partly beneficial. The function of Economic Ornithology—a branch of science much to the fore in the U.S.A. and many other progressive countries of the world—is to strike an accurate Balance Sheet, as it were, of the bird's activities and determine its true economic status from the human point of view. The preliminary part of this work can usually be done in the course of a bird survey, when by field and laboratory research on living as well as freshly killed examples it is broadly possible to assess which species have important economic bearings and call for more intensive investigation.

Reason No. 2 for an ornithological survey of Gujarat (perhaps not strictly in order of merit in the estimation of some) I would put down as Economic. This includes food and parasite studies having a direct relation to agricultural prosperity and human welfare.

But the soundest argument for a proper ornithological survey of any area on modern lines is really a combination of 1 and 2—of the purely scientific with the practical and materialistic considerations. The chief advantage of such field work is that it enables the investigator to study the live bird in its natural surroundings, and to enquire at first hand into the factors that interact between environment and bird. The adaptations that make a duck dependent upon water seem clear enough; they are taken for granted by all, and no one ever thinks of a duck without thinking of its watery environment. Yet, amongst the ducks themselves there are some species that habitually live on or about salt water, whereas others are confined to inland lakes and freshwater *jheels*. Here the connection is not so obvious, and only a careful study can provide the answer. Similarly, some birds are restricted by invisible barriers to moist rain-forests, whereas others flourish in open, sandy deserts. Some live on mountain-tops, others on the sea coast.

The study of an organism in relation to its environment is known as Ecology. It is a department of biological work that has made great strides

within comparatively recent years, and is proving of the utmost scientific importance in our attempts to understand Life in all its complex aspects. This, therefore, is one more of the things a modern bird survey does : to investigate as thoroughly as possible the relations of a bird to its environment.

It is hardly necessary for me to say more. In the case of Gujarat and Kathiawar as I said before, no complete study of their bird life has ever been attempted. Apart from any such detailed investigations as I have indicated, even a full authentic list of the bird fauna of Gujarat does not exist. There are certain out-of-the-way areas in particular, such as the Surat Dhangs, about which it would be perfectly true to say that we know absolutely nothing. And these are just the areas which I feel confident will prove of the highest interest and may well produce some surprises from the distributional and ecological points of view.

The sponsoring of a survey of the avifauna of Gujarat is well worth the serious attention of the Gujarat Research Society. If Kathiawar were excluded, I consider that a period of four months of field work, divided over 2 or 3 different seasons, would suffice to furnish us with a fairly comprehensive idea of the ornithology of Gujarat. The cost of such an undertaking should not exceed Rs. 5,000/-, which, considering the importance of the contribution it would mean to Indian ornithology as a whole does not seem an extravagant sum. Indeed, viewed in the perspective of all the wealth and munificence which is centred in many sections of Gujarat's population, the amount appears almost trivial. The cost of publication of the survey report would be extra. This would depend largely upon its length and format, and upon whether and to what extent it is illustrated with plates. It may perhaps be advisable to publish the detailed scientific report in the Journal of the Bombay Natural History Society as usual, and merely a general account in this journal, such as would be of interest to the average reader.

As regards the specimens collected, it is suggested that these be divided equally between the Gujarat Research Society and the Bombay Natural History Society. As the storage and care of ornithological material is an important matter, especially in a climate like ours, I have no doubt that the Bombay Natural History Society who already possess the facilities would gladly take care of the Gujarat Research Society's share and treat it as on loan until such time as suitable housing arrangements can be made.

THE BAYA OR COMMON WEAVER-BIRD.

Ploceus philippinus (Linnæus).

SIZE : That of the Sparrow.

FIELD CHARACTERS : Female, and male in non-breeding plumage, very like the female House-Sparrow but with a thicker bill and shorter tail. Flocks, about open cultivation.

DISTRIBUTION : Ceylon and all India, Assam and Burma. Mostly plains, but also sub-Himalayan foothills upto about 3,000 feet. Three races

are recognised on size and details of colouration, viz., the Indian *philippinus*, the Assam-Upper Burma race *burmanicus*, and the Lower Burma-Malaya race *infortunatus*. Resident, but also local migrant.

HABITS : The Baya is essentially a bird of open cultivated country. It goes about in flocks, often of considerable size, gleaning paddy, *jowari* and other seeds on the ground, or invading ripening crops to which it causes a certain amount of damage. Paddy cultivation largely governs the seasonal movements of this bird. Enormous numbers gather to roost in favourite patches of reeds and bulrushes, usually on the swampy margins of tanks. Their call notes are a sparrow-like *chit-chit-chit* followed by a long-drawn *chee-ee* uttered in chorus, while the birds are working on their nests.

NESTING : The Baya is noted chiefly for its wonderful retort-shaped hanging nests and for its remarkable breeding biology. The season coincides with the S-W Monsoon—chiefly between May and September—and the consequent availability of paddy plants and coarse saw-edged grasses for building material. The birds build in colonies, occasionally of over 100 nests, on babool or ber trees and date or palmyra palms standing amidst cultivation. The nest with its long entrance tube is commonly suspended over water at heights of between 5 and 40 feet. It is compactly woven with strips of grass or paddy leaf and has a small quantity of mud stuck inside near the egg-chamber, the significance of which is not understood. The male does most of the building. When a nest is nearing completion a female arrives and takes possession of it, and thenceforth the two become husband and wife, she assisting to finish off the interior. As soon as eggs are laid, the male commences another nest close by which in due course is similarly appropriated by a second female. Thus a single cock may have two, three or more nests and wives.

The eggs—two to four—are pure white and unmarked. The female alone incubates and is mainly responsible for tending the young.

THE COMMON HAWK-CUCKOO, BRAIN-FEVER BIRD OR 'PAPEEHA'

Hierococcyx varius (Vahl).

SIZE : About that of the Pigeon. Slenderer and with long tail.

FIELD CHARACTERS : Above ashy-grey, below whitish cross-barred with brown. Broadly barred tail. General coloration, flight and movements very like the Shikra's. Sexes alike. Singly, in wooded country.

DISTRIBUTION : Ceylon and India north to the outer Himalayan foothills and including Eastern Bengal and Western Assam. Resident, but also partly local migrant.

HABITS : The Hawk-Cuckoo inhabits scrub jungle and deciduous forest. It is also partial to gardens, groves of trees, mango topes and the like, in the neighbourhood of cultivation and human habitations. It is mostly silent.



The Baya or Common Weaver-Bird

Male in breeding plumage



The Common Hawk-Cuckoo or Brain-fever Bird

during the winter months, but with the approach of the hot weather its all-too-familiar calls are again 'on the air'. As the season advances the bird becomes aggravatingly obstreperous. The loud screaming call has been aptly rendered as '*Brain-fever*'. In Hindustani it is rendered as '*Pee-kahan*'? (Where is my love?), and in Marathi as '*Paos-ala*' (Rain's coming). This is repeated with monotonous persistency 5 or 6 times in succession, rising in crescendo to feverish pitch and breaking off abruptly. The bird soon commences it all over again. These vocal exhilarations are kept up throughout the day and far into the night—usually all through under a bright moon.

The flight of this cuckoo—fairly close to the ground, rapid wing-strokes followed by a little sailing—and its habit of shooting up into the branches of a tree before alighting, are sufficiently like the Shikra's to cause a flutter amongst small birds each time it is on the move. Its food consists mainly of hairy caterpillars and soft-bodied insects, but berries and wild figs are also eaten on occasion.

NESTING : The season ranges between March and June. The Brain-fever Bird belongs to the group of arboreal parasitic cuckoos which foist their eggs and family cares upon other birds. It is habitually parasitic on babblers, notably of the genera *Turdoides* and *Argya*. Its eggs are blue and closely resemble those of the dupes in colour, shape and size. The young cuckoo usually manages to eject his rightful nest-fellows soon after hatching. It thus monopolises the attention of its foster-parents and grows apace.

THE MARINE FISHERIES OF THE SACHIN STATE

By

Dr. S. T. MOSES

I. *Introduction*

The Sachin State, situated in Gujarat in the Bombay Presidency, is 'the senior of the only two Abyssinian (Habshi) states in India.' Its ruler is His Highness the Nawab of Sachin. The seaboard of the State lies between the estuaries of the Tapti and the Mindola and here lie the two centres of the fishing industry, Bimpore and Dumas. The latter is the Summer capital of the ruler and a delightful sea-resort, 10 miles by motor road from Surat.

II. *The Fishing Caste*

1. As elsewhere roundabouts, here also is the belief current that fishing is a mean occupation. The profession is confined to the Machis the only caste of hereditary fishermen in the State. They are Hindus and apparently a branch of the Kolis, though the latter who follow other callings mainly agriculture, not only look askance at their erstwhile relatives but have nothing to do with them today, no marital relations not even interdining being kept up between the two groups. And even among the fishermen of Bimpore and Dumas the practice today is for the Bimpore Machis to take in marriage Dumas daughters but not to give theirs to Dumas Machis, as they consider themselves superior !

2. The Machi houses in Bimpore number only about 200 with 122 males actually engaged in fishing. In Dumas the workers total a little over 300. The boats in use in both the villages number about 90 and these serve not only for fishing but also for coastal sailing and cost in all Rs. 20,000. The fishermen pay the state an annual profession tax of Rs. 5 per each earning member. The capital invested in nets worked out to nearly Rs. 10,000 the Bimpore folk owing over Rs. 8,000 worth of nets. The average cost of a 'Golwa' is Rs. 75, a piece of Modar drift net 'Jal' Rs. 2½, a Chogio Rs. 10, a Veri Rs. 8 and a Ras Bandary Rs. 7. Bimpore people own about 700 Golwa, 150 Modar nets, 15 Chogio, 10 Veri, and 45 Ras bandary while the Dumas men have 75 Modar nets, 45 Chogio, 10 Veri and 75 Ras Bandary.

3. Dumas fishermen operate no bagnets 'Golwa' at all but are keen on drift netting which is more intensively done especially during the rainy season when the men are unable to pursue their regular vocation of manning coastal vessels. The slowness of the development of the fishing industry in Sachin is apparently due to the drain on the young men of the Machi community for service elsewhere, particularly on coastal or even sea-going vessels.

Many men seem to give up fishing and go far out seeking employment especially where bridge or similar construction work goes on. Among other things done to increase their earnings are besides service in country and other craft, occasional cooly work, poultry keeping and Jardoshi work and cot tape making. The last two are, however, mostly done by the Kolis.

4. The fisherpeople here seem to be healthy and unlike many other fisher localities the two fishing villages Bimpore and Dumas especially the former were surprisingly clean. Usually fisherfolk dealing as they do in a commodity, most putrescible, live in villages located amidst foul surroundings and disregard, in ignorance, even elementary principles of sanitation and hygiene, but here conditions, though capable of further improvement, are pleasantly different. The people especially the females, are dressed in clean clothes not only at home but particularly so when retailing in the fish-markets. A reasonable number of children attend school, education imparted being the same as given to other caste-children. The women folk though illiterate possess a handy knowledge of arithmetic sufficient to help them in their business. The men and even other members of the family seem to be addicted to drink. There is no prohibition and the fisherfolk do contribute to the drink revenue.

III. *Fishing and Methods*

1. The fishing grounds exploited are all inshore the maximum distance being 12 miles away. Gujarat waters are noticed to be comparatively poor from the fishery standpoint. The estuaries of the rivers which flow into the Gulf of Cambay are rapidly silting and the mud washed down by the Tapti and the Mindola causes not only the siltation of the coast but apparently drives most fish further off the coast, the localities far out at sea being those favoured by a majority of the valuable kinds. The bottom of the sea is nothing but mud, clayey and darkgrey. The area between the mouth of the Tapti and that of the Mindhola is the main fishing ground exploited by the Sachin fisherfolk and its extreme limits are not over 12 miles from the shore.

2. Stake nets are in use in the estuaries and in the sea some miles from the shore, the longest stakes being planted in water about 9 fathoms deep. The stake net which is stationary being fixed to stakes is the 'Golwa' a purse or bagshaped net. Its mouth is kept distended by ropes attached to a pair of long stakes driven into the seabottom and stayed on either side with ropes. The stronger the current the better open will the mouth be. This bagnet is made of hemp and is barked before use. The mesh of the net which is $1\frac{1}{5}$ inches at the mouth diminishes gradually till at the end it is as tiny as $\frac{1}{4}$ inch. The fish caught are mainly Bombay Duck but many other kinds like Mullets and Catfish are also caught.

3. The net Golwa being smallmeshed is responsible for the destruction of many a small fish, immature and undersized. Legislation defining the mesh of the nets has been suggested to prevent this but authorities are not united in viewing this as grave danger. Besides, as fish, as has often been

pointed out, do not recognise boundaries, manmade and so not natural, whether of provinces or states or even countries, legislative measures to be useful and effective should be uniformly and widely undertaken, both in British India and the States.

4. Driftnets are mostly used whenever Bombay Duck are not shoaling. The hemp drift net in use is 'jal' made up of a dozen pieces each, 7 feet broad and 55-77 feet long. The net stands like a wall in the water and though buoyed up by dried fruits 'Choramla' keeps about 2 feet below the surface and drifts with the current. The net is not generally weighted but some nets do carry either 2 stones or 2 edible oyster shells. The net is shot down from a boat and is used mainly for the Hilsa (Modar). The mesh of the net is 3 inches from knot to knot. The hunt after Modar takes the boats even as far as 12 miles from the shore and to about 20 fathoms depth of water.

5. Rasbanday is a many pieced dragnet made of cotton, each piece measuring 17 to 20 feet by 4 feet. The mesh is 1 inch. About 45 pieces joined together form one set of nets. In use the 2 ends of the net are held by persons a few at each end and the net forming an enclosure almost semi-circular. The net is then dragged to the shore.

6. Chogio is a castnet, used singly and thrown by the hand, by the man wading in shallow water. It is of the usual conical type weighted along the periphery but has a special arrangement of a number of strings by which when once the net is cast and hauled in by the cord attached at the centre, the apex of the cone, a deep peripheral pocket is formed on the inner side of the net and into which gravitate all the fish over which the net fell. The special strings are short and peripheral in distribution, the lower ends being tied at short intervals to the loaded circumference and the upper ones fastened to the net approximately distant from the periphery nearly three times the length of the string.

7. 'Veri' or 'Barriya' is the fence or the barrier net, a gill net made of cotton with mesh, fine stretched from point to point and supported on a series of vertical posts driven into the bottom. The net and its supports are in two sections the 1st line of posts holding a vertical curtain of net. A few feet beyond is the 2nd row of posts longer than those of the 1st and to the tops of which is fastened the headrope of another net curtain. The 1st rope of this second net is tied at a lower level to the tops of the 1st line of stakes. Thus the upper net forms a sloping curtain with a sag in the middle and is located on a higher level than the headrope of the vertical net. The sloping net is necessary if Mullets the fish for which the 'Veri' is mainly intended are to be caught and is based on an intelligent understanding of the habits of mullets which while swimming leap instinctively over any obstacle that hinders their movements. The veri is fixed up at low tide and is worked during the latter part of the ebb when the level of the tidal water is flush with or below the headrope of the vertical and lower netcurtain. As the

tide turns, fish run in and get entangled. There is also a drive of the fish towards the barrier as soon as water reaches the required level; a dozen or so men each armed with a cast net with the complex arrangement of strings which induce the formation of a peripheral pocket, form a line. The nets are also laced together in a line a rope carrying floats, which are some lengths of dried Jowri stalks running through the whole series. The 2 extreme ends of the rope are carried towards the barrier, the men casting and hauling in the nets as they move slowly forwards. Thus fish are driven towards the fence net where they are gilled or as in the case of the mullets stranded on the sloping nets on which they fall to get entangled, in their frantic attempts to jump clear of the vertical nets. The cast nets used in the drive secure good catches.

8. At low tides when vast areas inshore are exposed, intensive drives are made for catching Mudskippers (Levta). Two long trenches are made one at right angles to the other and filled with Jowari stalks. At the angle where the trenches meet is a barrier net the Levta Jal stretched on a series of stakes arranged in the form of a semicircle. After the net is fixed a crowd of people go on tramping over the muddy area enclosed by the trenches and scare the fish into the corner where the net is. Cast nets are also used.

9. During the fair weather season attention is devoted mainly to the fishery for Bombay Duck (Bomla) which with the Prawns (Jinga) forms the major portion of the catches. While the stake nets are efficient in not missing even small fish large fish are only occasionally caught therein. During the monsoon mullets (Boi) are caught in the 2 estuaries, the Tapti and the Mindhola, in considerable quantities. Mudskippers (Levta) abound in the rivers and the inshore between the rivermouths and are a special feature in the Dumas and Bimpore markets where thousands are brought alive and kicking and sold to customers strung on a twig which pass through the gills of the fish.

10. The chief kinds of fish available in Sachin waters are noted below with their prices and the quantities caught daily.

Fish	Season of occurrence.	Quantity in Maunds caught daily	Price per seer
1. Prawns (Jinga)	All the year round	10-12 mds.	3 ps. -1 a.
2. Bombay Duck (Bomla)	"	3750 in number	1-2 as. per 100
3. Mullets (Boi)	"	1 $\frac{1}{4}$ -2 $\frac{1}{4}$ mds.	2-3 as.
4. Mudskipper (Levta) mostly <i>Boleophthalmus dentatus</i> .	"	3 $\frac{1}{2}$ -4 $\frac{3}{4}$	3-6 ps.

Fish	Season of occurrence.	Quantity in Maunds caught daily	Price per seer
5. Catfish (Shen-gala)	"	3 $\frac{1}{4}$ -3 $\frac{3}{4}$	1 a.
6. Jewfish Small : Kooth Dangari, Dodio Large : Gol	" " " occasionally obtained all the year round	1-2 $\frac{3}{4}$ 2 mds.	1 a. 1-1 $\frac{1}{2}$ as. 8-12 as. per fish 9 ps.—1 a. per sr.
7. Engraulis (Tha-lar)			
8. Ribbon fish (Pata)	"	2	1 a.
9. Lobsters (Sond)	June to September mostly	3-3 $\frac{1}{2}$	1 a 6 ps.
10 Sole (Jipta)	"	4-4 $\frac{1}{2}$	1 a. -1 $\frac{1}{2}$ as.
11. Indian Salmon (Chirian, Chandio)	June to September mostly	2 mds.	1 $\frac{1}{2}$ as per sr.
12. Hilsa (Modar)	"	20 in no.	8-12 as per. fish
13. Pompfret (Samna) (mostly the common pom-pom-fret Stromateus cinereus)	Winter	1 $\frac{1}{2}$ mds.	1 $\frac{1}{2}$ as. per sr.
14. Crabs (Kachla) mostly Scylla serrata.	Occasionally all the year round		1 a. per sr.

11. Other fish caught are small sharks or dogfish (Musi), the Goby (Godiri), the Golden Haddock (Madiri), Coilia, Pellona (Katti, Chakdut), Therapon (Kichodo) and small Clupeids (Banji, Palavdi, and Patri). Cuttlefish and its relatives (Makuli and Shikla) are frequently taken though in small numbers and eaten. The cuttlebones often seen stranded ashore are called Samudraphen. Larger sharks and rays are caught often but the men said they do not trouble to bring them ashore but throw them back in the sea or cut them adrift. Lal Levta (Trypauchien vagina) are not eaten and often when caught, as it happens, are only thrown away. Plenty of Pufferfishes (Popcha) are often seen in the catches but are rejected as food because of their poisonous flesh. Seasonally especially after strong winds, immense shoals of jellyfish (Jarak) are wafted inshore and they clog the nets. The jellyfish are avoided because of their stings and only delay legitimate fishing. One huge fish—apparently a dolphin—called Ido or Ero was mentioned as frequently damaging their nets. It visits even the shores during the monsoon and is recognised by its bellow,

III. *Fish Trade*

1. The catches of the Sachin fishermen whether of Dumas or Bimpore are sold either on the high seas or at the village landing place to the Surat fish dealers. All large fish are sold to them fresh. Bomlas are sold in hundreds but other fish including prawns by weight. The surplus which usually consists of smaller fish and prawns are sold locally in the Bimpore and Dumas markets.

2. The market at Dumas is a wellroofed building, neat and small, but the women vendors never care to use the stalls in it unless it rains. All including the vegetable sellers squat on the open space in rows. Each vendor pays a daily fee of 3 pies for the privilege of selling her fish in the market. A built market at Bimpore where the open space at present used is congested is necessary and insistence in the use of the market buildings for their legitimate purpose is essential in the interests of health.

3. Complaints of inadequate payments by the merchants and dealers from Surat who bought up the catches on the high seas were made. The allegations that some of these act high handedly forcibly taking the fish away from these Machis while helpless on the high seas being in fewer numbers, and paying what they please or not indicate that protection by at least an occasional waterpolice patrol is necessary. The men are not bound to sell their fish to Surat dealers, exclusively, as there is no agreement nor have any advances been received necessitating any payment in kind, parting with the catches at prearranged rates. The prices are usually fixed during the actual sale and are changed though not frequently ; thus prices seem fixed at least for some time.

4. During the monsoons fishes, a major portion of the abundant catches, are said to be thrown away as the men are unable to get prices for fresh sale ; neither are they able to dry the fish or otherwise preserve the fish for future sale.

IV. *Conclusion*

Suggestions for fishery development in the State were made when in November 1938 the Baroda Government lent my services to the Sachin State for enquiry and report. A resume of the suggestions is given below.

1. More intensive fishing.
 - (a) Fuller exploitation of the fishing grounds with more nets and arrangements for the disposal of the increased catches by direct use in food supply both local and outside and indirectly as manure, oil etc.
 - (b) Preparation of 'dried prawns.'
2. Improved methods of fishing, preservation, marketing etc.
 - (a) Increase in the numbers and of the area where stake nets are planted, modification of the Golwa on the lines of the 'Stow' net, im-

provement of the drift net by joining more pieces and working from larger boats, introduction of the 'Danish Seine' and the American Purse net, the use of power first in boats used as tenders for quick transport of fish ashore from the fishing grounds and later in vessels for actual capture of fish; use of steam drifters and adoption of methods (Fals-Kamesam process) for extending the life of boats and nets.

- (b) Adoption of improved methods in preparation of Bombay Duck, Prawns and salting etc. fish, use of a dryer in the monsoon, adoption of quick freezing methods and cold storage and preparation of fish oils, fish manure, fish fins, fish maws etc.
- (c) Starting of co-operative societies among fishermen with direct financial assistance from the State for fishery equipment etc., and regularised distribution and marketing of fish, fresh, cured or frozen.

A NOTE ON THE KUTRIKĀPANA¹

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The Chhedasūtras of the Jain Canon are a veritable mine of social information. The Chhedasūtras treat of the discipline of the community of the Jain monks and deal with the विधिनिषेधs to be observed by them. The subject of the Chhedasūtras is such that they contain very many important facts pertaining to political and social history, descriptions of various parts of ancient India where the monks used to travel, direct or indirect references of contemporary social and religious institutions, ceremonies, festivals, customs and superstitions, accounts of the life of Jain pontiffs and the kings and ministers who came in touch with the early Jain church, and semi-historical legends and such other miscellaneous information which is of much use for the antiquarian, historian and sociologist.

To-day I would bring to your notice an interesting fact from the Brhat Kalpasūtra,² one of the famous triad of the Chhedasūtras, viz. Daśā-Kalpa-Vyavahara. I refer to the long description of the कुत्रिकापण in the Bhāṣya of Sarngadāsagāṇī (who lived decidedly before the seventh century of Vikram era) on the Brhat Kalpasūtra, and the commentary of Achārya Kṣemakīrti on the same. कुत्रिकापण is the name of ancient Indian general stores where all the necessities and luxuries of life and all the animate and inanimate things of the whole world could be bought at price. The word has been explained as follows : 'कु' इति पृथिव्याः संज्ञा, तस्याः त्रिकं कुत्रिकं—स्वर्गं—मर्ये—पातालं—लक्षणं तस्यापणः हृष्टः कुत्रिकापणः । किमुर्दं भवति ? इत्याह—'तत्र' पृथिवीत्रये यत् किमपि चेतनयचेतनं वा द्रव्यं सर्वस्यापि लोकस्य ग्रहणोपभोगक्षमं विद्यते तत् 'तत्र' आपणे न नास्ति, × × × । Almost identical explanations of the word कुत्रिकापण occur also in several other Jain scriptures.³

It is also mentioned that the owner of the कुत्रिकापण used to charge the price of marketable goods according to the social status of the buyer. A man who was to become an ascetic could buy his necessary articles (उपधि)

1. Paper read before the Prākṛt and Jainism section of the 12th All India Oriental Conference held at Benares, December 1943.

2. The Brhat-Kalpasūtra has been critically edited by Muni Śrī Caturavijayajī and his disciple Muni Śrī Pūṇyavijayajī—the latter one being my Guru—and recently published in six volumes by the Jain Ātmānanda Sabhā of Bhāvnagar. Other Chhedasūtras also require critical editing and publication.

3. Vide the Abhidhāna-Rājendra, Vol. III, pp. 584-85.

there at the price of five rupees if he was a common man, he had to pay one thousand rupees if he happened to be a millionaire or a सार्थवाह, and a hundred thousand rupees if he was a king or a chieftain.

We are told in what places the कुत्रिकापण existed. In Rājagrha during the reign of the famous king Śrenika there was a कुत्रिकापण and the city of Ujjayinī possessed nine कुत्रिकापण when the great king Cāṇḍa Pradyota was ruling over the land of Avantī. It is said that the Jain sage Śālibhadra who was proverbially rich during his worldly life¹ had bought his रजोहरण and begging-bowl at the time of renunciation from a कुत्रिकापण of Rājagrha, paying a price of rupees hundred thousand for each of those things.

Several folk tales are also associated with the कुत्रिकापण. It is described how a merchant from Bharukaccha had bought a devil from a कुत्रिकापण at Ujjayinī—devil who could not be satisfied without doing some work for all the time, how he was defeated by the merchant saying him to go up and down a post, and how the devil dug a pond, in north of Bharukaccha, in memory of his defeat, which came to be known as Bhūtataḍāga. Another merchant from the city of Tosali in Orissa had bought a वानमंतर (व्यन्तर) named Rśipāla from a कुत्रिकापण at Ujjayinī. By him also the devil was defeated in the same manner, in memory of which the latter made a pond which was known as Rśitadāga. The fact of such popular folk-tales being associated with the कुत्रिकापण indicates how the people preserved its memory even after it had become a thing of past.

But considering the account of the कुत्रिकापण faithfully preserved by the Jain tradition in the Br̥hat Kalpasūtra and its mention and explanation of its meaning in several other Jain scriptures, we are justified in believing that such large-scale general stores existed in ancient India in important political and commercial centres like Rājagrha and Ujjayinī.

APPENDIX

Relevant Extract from the Br̥hat-Kalpasūtra (Bhāṣya and Commentary).

कुत्तीयपर्वणया, उक्तोस-जहन्न-मज्जमद्वाणा ।

कुत्तिय भंडकिणणा, उक्तोसं हुंति सत्तेव ॥ ४२१३ ॥

प्रथमतः कुत्रिकापणस्य प्रलग्ना कर्तव्या । तत उत्कृष्ट-जघन्य-मध्यमानि मूल्यस्थानानि वक्तव्यानि । एतावता मूल्येन कुत्रिकापणे भाण्डस्य-उपकरणस्य क्रयणं भवतीति निरूपणीयम् । “उक्तोसं” ति उत्कर्षतः सकलस्यापि श्रमणसङ्कर्ष्य योग्या वस्त्र-पात्रप्रत्यवतारा ग्रहीतव्याः । “होति सत्तेव” ति सप्त नियोगास्तेन ग्रहीतव्या भवन्ति, जघन्यत इति वाक्यशेषः । एष चूर्ण्यभिप्रायः । विशेषचूर्ण्यभिप्रायेण तु-जघन्यत एव आत्मने योग्यो नियोगे ग्रहीतव्यः । उत्कर्षतस्तु सप्त नियोगाः, तेषां च त्रय आत्मनो योग्याः चत्वार आचार्यप्रभूतीनां पूजनीयानां पूजायोग्याः । एष द्वारगाथासमासार्थः ॥ ४२१३ ॥

1. The Jain merchants of Gujarat even to-day begin their New year account-books with the words धना-शालिभद्रनी कृद्धि हजो (May we attain the prosperity of Dhanya and Śālibhadra). According to tradition, Śālibhadra was a contemporary of king Śrenika and an inhabitant of Rājagrha.

अथैनामेव विवृणोति—

कु ति पुष्टवीय सणा, जं विज्ञाति तथ्य चेदणमचेयं ।
गहणुवभोगे य खमं, न तं तहिं आवणे णत्यि ॥ ४२१४ ॥

‘कु’ इति पृथिव्याः संज्ञा, तस्याः त्रिकं कुत्रिकं—स्वर्गी—मर्यै—पाताललक्षणं तस्यापणः हृष्टः कुत्रिकापणः । किमुक्तं भवति ? इत्याह—‘तत्र’ पृथिवीत्रये यत् किमपि चेतनमचेतनं वा द्रव्यं सर्व-स्यापि लोकस्य प्रहणोपभोगक्षमं विद्यते तत् ‘तत्र’ आपणे न नास्ति, “द्वौ नवौ प्रकृत्यर्थं गमयतः” इति वचनात् अस्येवेति भावः ॥ ४२१४ ॥

अथोत्कृष्ट—मध्यम—जघन्यमूल्यस्थानानि प्रतिपादयति—

पणतो पागतियाणं, साहस्तो होति इन्भमादीणं ।
उक्तोस सतसहस्रं, उत्तमपुरिसाण उवधी उ ॥ ४२१५ ॥

प्राकृतपुरुषाणां प्रब्रजतामुपधिः कुत्रिकापणसत्कः ‘पञ्चकः’ पञ्चरूप्यकमूल्यो भवति । ‘इन्मादीनां’ इन्म्य—श्रेष्ठ—सारथीवाहादीनां मध्यमपुरुषाणां ‘साहस्रः’ सहस्रमूल्य उपधिः । ‘उत्तम-पुरुषाणां’ चक्रवर्ति—माण्डलिकप्रभृतीनामुपधिः शतसहस्रमूल्यो भवति । एतच्च मूल्यमानं जघन्यतो मन्तव्यम् । उत्कर्षतः पुनर्ब्राह्मणामप्यनियतम् । अत्र च पञ्चकं जघन्यम्, सहस्रं मध्यमम्, शतसहस्र-मुख्यम् ॥ ४२१५ ॥

कथं पुनरेकस्यापि रजोहरणादिवस्तुन इस्थं विचिनं मूल्यं भवति ? इत्युच्यते—

विकिंतं जधा पप्प, होई रथणस्त तव्विधं मुञ्च ।
कायगमासज्ज तधा, कुत्तियमुल्लस्स निर्वं ति ॥ ४२१६ ॥

यथा ‘रत्नस्य’ मरकत—पद्मारागादेविकेतारं ‘प्राप्य’ प्रतीत्य तद्विधं मूल्यं भवति, याह्वा मुग्धः प्रबुद्धो विकेता ताद्वामेव स्वरूपं बहु वा मूल्यं भवतीति भावः । एवं ‘क्रायकं’ ग्राहकमासाद्य कुत्रिकापणे भाष्टमूल्यस्य ‘निर्वं’ परिमाणं भवति, न प्रतिनियतं किमपीति भावः । इति शब्दः स्वरूपो-पदर्शने ॥ ४२१६ ॥

एवं ता तिविह जणे, मोङ्ग इच्छाए दिज्ज बहुयं ति ।

सिद्धमिदं लोगमिमि वि, समणस्त वि पंचगं भंड ॥ ४२१७ ॥

एवं तावत् ‘त्रिविधे’ प्राकृत—मध्यमोत्तममेदभिन्ने जने ‘मूल्यं’ पञ्चकादिरूप्यकपरिमाणं जघन्यतो मन्तव्यम् । इच्छया तु ‘बहुपि’ यथोक्तपरिमाणादविकमपि प्राकृतादयो दद्युः, न कोऽप्यत्र प्रतिनियमः । न चैतदैवोच्यते किन्तु लोकेऽपि ‘सिद्धं’ प्रतीतमिदम्, यथा—श्रमणस्यापि ‘पञ्चकं’ पञ्चरूप्यकमूल्यं भाष्टं भवति । इह च रूप्यको यस्मिन् देशे यद् नाणकं व्यवहित्यते तेन प्रमाणेन प्रतिपत्तव्यः ॥ ४२१७ ॥

अथ कुत्रिकापणः कथमुत्पयते ? इत्याह—

पुञ्चभविगा उ देवा, मणुयाण करिति पाडिहेराइ ।

लोगच्छेरयभूया, जह चकीणं महाणिहयो ॥ ४२१८ ॥

‘पूर्वभविकाः’ भवान्तररसङ्गतिका देवा: पुण्यवतां मनुजानां ‘प्रातिहार्याणि’ यथाभिलषिता-थोपदौकनलक्षणानि कुर्वन्ति । यथा लोकाथर्थभूताः ‘महानिधयः’ नैसर्प्यप्रभृतयः ‘चक्रिणाः’ भरतादीनां प्रातिहार्याणि कुर्वन्ति । वर्तमानानिदेवंशस्तकालमङ्गीकृत्याविस्तः । एवं कुत्रिकापणा उत्पद्यन्ते ॥ ४२१८ ॥

ते चैतेषु स्थानेषु पुरा बभूवः इति दर्शयति-

उज्जोणी रायगिहं, तोसलिनगरे इसी य इसिवालो ।

दिक्खा य सालिभद्रे, उवकरणं सयसहस्रेहि ॥ ४२१९ ॥

उज्जयिनी राजगृहं च नगरं कुत्रिकापणयुक्तमासीत् । तोसलीनगरवास्तव्येन च वणिजा ऋषिपालो नाम वानमन्तर उज्जयिनीकुत्रिकापणात् कृत्वा स्वबुद्धिमाहात्म्येन सम्यगारथितः, ततस्तेन ऋषितडाणं नाम सरः कृतम् । तथा राजगृहे श्रेणिके राज्यमनुशासति शालिभद्रस्य सुप्रसिद्धचरितस्य दीक्षायां शतसहस्राभ्यां 'उपकरणं' रजोहरण-प्रतिग्रहलक्षणमानीतम्, अतो ज्ञायते यथा राजगृहे कुत्रिकापण आसीदिति पुरातनगाथासमासार्थः । साम्प्रतमेनमेव विवृणोति-

पञ्जोण परसीहे, एव उज्जोणीय कुत्तिया आसी ।

भरुयच्छवणियऽसद्दह, भूयऽङ्गम सयसहस्रेण ॥ ४२२० ॥

कम्ममिम अदिज्जंते, रुदो मारेइ सो य तं धेतुं ।

भरुयच्छाऽङ्गम, वावारदान खिष्पं च सो कुणति ॥ ४२२१ ॥

भीएण खंभकरणं, एश्युस्सर जा न देमि वावारं ।

णिजित भूततलागं, आसेण ण पेहसी जाव ॥ ४२२२ ॥

चण्डप्रद्योतनाम्नि नरसिंहे अवन्तिजनपदाधिपत्यमनुभवति नव कुत्रिकापणा
उज्जयिन्यामासीरन्

तदा किल भरुयच्छाऽओ एगो वाणियओ असद्दहतो उज्जोणीष आसांतूण कुत्तियावणाथो भूयं मगगइ । तेण कुत्तियावणावाणिएण चिंतियं- एस ताव मं पवन्चेह ता एयं मोळेण वारेमि॒ति भणियं-जइ सयसहस्रे देसि तो देमि भूयं । तेण तं पि पठिवनं । ताहे तेण भन्नइ-पंचरत्तं उदिक्खाहि तओ दाहामि । तेण अङ्गम काऊण देवो पुच्छिओ । सो भण्नइ-देहि, इमं च भणिहज्ज-जइ कम्मं न देसि तो भूओ तुमं उच्छाएहिइ । 'एवं भवउ॑ति भणिता गहिओ तेण भूओ भण्नइ-कम्मं मे देहि । दिनं, तं खिष्पमेव कयं । पुणो मगगइ, अनं दिनं । एवं सब्बमिम कम्मे निंदिए पुणो भण्नइ-देहि कम्मं । तेण भन्नइ-एत्यं खंभे चडुतरं करोह जाव अनं किंचि कम्मं न देमि । भूओ भण्नइ-अलाहि, पराजितो मि, चिंधं ते करोमि-जाव नावलोएसि तत्यं तलागं भविस्सइ । तेण अस्से विलिंगङ्गण बारस जोयणांइ गंतूण पलोइथं जाव तक्खणमेव कयं तेण भरुयच्छास्स उत्तरे पासे भूततलागं नाम तलागं ॥

अमुमेवार्थमिवित्तुराह—“भरुयच्छ” इत्यादि । भरुयच्छवणिजा अश्रद्धधाता भूतः पिशाचविशेषः कुत्रिकापणे मार्तिः । ततोऽष्टमं कृत्वा शतसहस्रेण भूतः प्रदत्तः, इदं च भणितम्—कर्मण्यदीयमाने अयं 'रुषः' कुपितो मारयतीति । स च भूतं गृहीत्वा भरुयच्छे आगमनं कृत्वा व्यापारदानं तस्य कृत्वान् । स भूतस्तं व्यापारं क्षिप्रमेव करोति । ततः सर्वकर्मपरिसमासौ वणिजा भीतेन भूतस्य पार्षीत् स्तम्भ एकः कारयाच्छके । ततस्तं भूतमभिहितवान्—यावदपरं व्यापारं न ददामि तावद् ‘अत्र’ स्तम्भे ‘उत्तर’ आरोहावरोहकियां कुरु इति भावः । ततः स भूत उक्तवान्—निर्जितोऽहं भवता, अत आत्मनः पराजयच्छं करोमि । अथेन गच्छन् यावद् ‘न प्रेक्षसे’ न पश्चादवलोकसे तत्र प्रदेशे तदागं करिष्यामि इति भणित्वा तथैव कृते भूततलागं कृत्वान् ॥ ४२२० ॥ ४२२१ ॥ ४२२२ ॥

एमेव तोसलीप, इसिवालो वाणमंतरो तत्य ।

णिजित इसीतलागे, रायगिहे सालिभद्रस्स ॥ ४२२३ ॥

“एवमेव” तोसलिनगरवास्तव्येन वणिजा उज्जयिनीमागम्य कुत्रिकापणाद् ऋषिपालो नाम वानमन्तरः कीतः । तेनापि तथैव निर्जितेन ऋषितडाणं नाम सरक्षके । तथा राजगृहे शालिभद्रस्य रजोहरणं प्रतिग्रहश्च कुत्रिकापणाद् प्रत्येकं शतसहस्रेण कीतः ॥ ४२२३ ॥

— विभागः ४, पत्रम् ११४४-४६

પુરાવિદ્યાક્ષેત્રનો એક ગુજરાતી પ્રવાસી

સં. વિજયશંકર ગૌરીશંકર ઓઝા

હુર્ગશંકર કે. શાસ્કી

પુરાવિદ્યાના ક્ષેત્રમાં જગતભરમાં જેણે પોતાની શોધખોળથી પોતાનું જ નહિ પણ પોતાની જન્મભૂમિ ગુજરાતનું પણ નામ ઉજન્યવળ કર્યું છે એ તો પં. ભગવાનલાલ ઈન્દ્રજિલ જ જેનું 'અસ્ટ' ગુજરાત રીસર્વ સોસાઈટીએ ૧૯૪૩ ના ઓાગષ્ટમાં નામદાર મહારાજા ગાયકવાડને હથે ખુલ્લું સુકાની યુનિવર્સિટી લાએખીરીના હોલમાં મુક્કાવ્યું છે. પણ આ પ્રકાશમાન નંદ સાથે એ વખતે ગુજરાતમાં એના થોડા સમકાળીન તથા શિખ્યો પણ યથાશક્તિ પુરાવિદ્યાની સેવા કરતા હતા, એ વાત પુરતી જાણીતી ન હોવા છતો હૈકૃકત છે.

પં. ભગવાનલાલ ઈન્દ્રજિલાના સમકાળનોમાં રજિકોટના વલલભજ હરિદિત આચાર્ય^૧ જન્મ (સ. ૧૯૬૬-૧૯૬૭) ભાવનગરના વિજયશંકર ગૌરીશંકર ઓઝા (વિ. સ. ૧૯૬૪ થી ૧૯૭૪) અને અમરેલીના ગિરીજાશંકર શામળજ (વિ. સ. ૧૯૦૦ થી ૧૯૪૮) ને ખાસ ગણ્યાવી શકાય.

ગૌરીશંકર ઉદ્યશંકર ઓઝા (ઉર્ફ ગગા ઓઝા) (સ. ૧૯૬૧ થી ૧૯૪૮) અંગીશ હુકુમતના આરંભકાળના કાડીઆવડાન અગ્રેસર રજાપુરોમાં હતા. ભાવનગરના એ અંગેજ ન જાણુનાર વેદ્ધાન્તી દીવાન અને જોઈન્ટ એડમાનીસ્પ્રેટરની પથાતિ છેક મેક્સમ્બલર સુધી પ્રેરોચી હતી. એ મહાન પુરુષના વિદ્યાપ્રેમના સંસ્કરણ એના પુત્ર વિજયશંકર ગૌરીશંકર ઓઝાને વારસામાં મળ્યા હતા.

વિજયશંકર ઓઝાનો જન્મ સ. ૧૯૬૪ (ઇં. સ. ૧૯૩૭) માં ભાવનગરપાસે ગૌરીશંકર ઓઝા ના મૂળ વતન વોધામાં થયો હોતો. એ વખતે ગૌરીશંકર હજ ભાવનગરના દીવાન થયા નહતા. તેઓ જન્મથી વડનગરા નાગર ખાલ્સાએ હતા. વિજયશંકર ઓઝાના ખાલ્સાકાળમાં કાડીઆવડામાં હજ આધુનિક ડેળવણી દ્વારા થાયું નહતી. વળી વોધા તો નાનું ગામ એટલે ગામઠી નિશાળે જૂની રીતે ભાણુવાની શરૂઆત કરી. અને એક વર્ષ પછી એ વખતે નવીજ સ્થાપાયેલ સરકારી ગુજરાતી નિશાળમાં દાખલ થયા. તે વખતે અભ્યાસક્રમ હજ નક્કી થયો નહતો. એટલે શિક્ષકો પોતાની પસંદગી પ્રમાણે વિષયો શીખવી શકતા. અને વિજયશંકર ઓઝાને વાંચવા લાખવા સાથે ગાણ્યિત, લૂભિત, થાડી ઘગોળવિદ્યા વગેરે વિષયોનું શિક્ષણ મળ્યું. પછી વોધામાં વસતા રેવરન્ડ વેલેસ મેક્ઝી નામના એક પાદરીપાસે અંગેજ શીખવાનો એમણે પ્રથમ કર્યો પણ નામના આરંભ પછી એ અટકી પડ્યો.

કેળવણીની આ અદ્ય મૂરી સાથે જેનાં હવે લગ્ન થઈ ગયાં હતાં એવા વિજયશંકર ઓઝા કાડીઆવડાના પોલીટીકિલ એજન્ટ પાસે પોતાના પિતા લાવનગરના વકીલનું કામ કરતા હતા, તેની નિચે ઈ. સ. ૧૯૫૩ માં કારકુન તરીકે નીમાયા. અને બીજે જ વર્ષે ડુડલા મહાલના પહેલાં સંયુક્ત વહીવટદાર અને પછી સ્વતંત્ર વહીવટદાર નીમાયા. અને ત્યાર બાદ ઈ. સ. ૧૯૫૭ માં પગાર બંગળો કરી મહુવા મહાલના વહીવટદાર તરીકે મહારાજા જસ્વંતસિંહજાને એમને નીમ્યા. વહીવટદાર તરીકે વિજયશંકર ઓઝાએ પડતર જનીન નવા એકૂતોને આપીને,

^૧ વલલભજ હરિદિત આચાર્યનું ચરિત્ર આ જરૂરના પુ. દાચ. ૩, પૃ. ૨૮ માં પ્રસિદ્ધ થયું છે.

વાડીઓ માટે જમીનો ઈજને આપવાની ગોડવણ કરીને, કુવાયો, તળવો, વગેરેની સગવડ કરી આપ્ને એમ અનેક રીતે આખાદી વધારી તેમજ મહુવા અને રાજુલાનાં બંદરો સુધાર્યાં.

આ અરસામાં (ઈ. સ. ૧૮૫૭ માં) ગૌરીશંકર એઝા નેચ્યો માસિક ર. સવાધના પગારથી ઈ. સ. ૧૮૨૧ માં ભાવનગર રાજ્યમાં નોકર રહ્યા હતા તેઓ ભાવનગરના સંયુક્ત દીવાન થયા હતા. અને ઈ. સ. ૧૮૭૦ માં મહારાજા જસવંતસિંહજીના સ્વર્ગવાસ વખતે તપ્તસિંહજી બાળવયના હોવાથી ગૌરીશંકર એઝાને પર્સિંહસ સાથે સંયુક્ત એડમીનિસ્ટ્રેટર તરીકે ભીજીશ સરકાર તરફથી નીમાનામાં આવ્યા. તે પછી તરતમાં જ વિજયશંકર ગૌરીશંકર ને ર. ૫૦૦ ના પગારથી વસુલાતી અધિકારીને અધિકાર મળ્યો. વસુલાતી અધિકારી તરીકે બીજાં કર્યો સાથે ઐતીની સુધારણા માટે એમણે ધંજો પ્રયાસ કર્યો. ઈ. સ. ૧૮૭૮ માં મહારાજા તપ્તસિંહજી ગાહીએ બેસતાં એકાદ વર્ષ દીવાનપદ ઉપર રહી હવે અધ્યંત વૃદ્ધ થયેલા ગૌરીશંકર એઝા શામળાદસ પરમાણુદાદસને દીવાનપદ આપી નિવૃત થયા. અને વિજયશંકર એઝા નાયા દીવાન થયા. છેને ઈ. સ. ૧૯૦૦ માં છેષેક મહીના દીવાનપદ લેગવ્યા પછી રાજ્યની નોકરીમાંથી નિવૃત થયા.

વિજયશંકર ગૌરીશંકર એઝાની ભાવનગર રાજ્યના અધિકારી તરીકની કારકીર્દી, ઉપર કુંકામાં, જીવનની પરિસ્થિતિ સમજ શકાય માટે અવલોકી, પણ આપણે મુખ્ય વિષય એ અધિકારી જીવન નથી. આપણે જેવું તો છે પુરાણ વસ્તુસંચાલક તરીકનું એમનું જીવન. ઈ. સ. ૧૮૭૦ ની આસપાસમાં કંન્દલ વોટસન કાડીઆવાડની રાજ્યસ્થાનીય ડોર્ટના અધ્યક્ષ હતા અને કાડીઆવાડનો ધતિહાસ લાભવાતું કામ તેમણે પૂરી ચીવાટી ઉપાણું હતું. આ પુરાવિદ્યા એમી અંગેજ કાડીઆવાડમાં પુરાવિદ્યાનો રસ માણી શક અને એ વિદ્યાને લગતાં કામ કરવાનો ઉત્સાહ અતાવે એવા યુવાનોને શોધતાજ હતા. તેમાં ભાવનગરના ધતિહાસને લગતા કામ માટે આ વેદાન્તી દીવાનના પુત્રને પસંદ કર્યો, અને રાજ્યપાસેથી માગી લઈ કેટલોક વખત પોતાની સાથે રાખ્યા.

જૂના શિલાદેખો, જૂના સિક્કાઓ, તામ્રપત્રો, જૂના પાગિયાઓ, જૂના મફાનોનાં ખંડો વગેરેની ભાહિતી મેળવવા માટે ઐતિહાસિક વોટસનની સાથે ફરતાં વિજયશંકર એઝાને પોતાને આ વિષયનો શાખ લાગ્યો. અને ધીમેધીમે એ શાખની વૃત્તિ તીવ્ય અને સહજ નેચી થઈ ગઈ. વિજયશંકર એઝાનું શરીર નાનપણુથી નયાંનું અને સંયુક્તણી જેવો રોગ પણ મધ્ય-વયમાંજ લાગુ પડેલો એટલે પણ હવા વગેરેના સેવનથી તથા આહાર વ્યવહારની ગીણી સંબાળથી સાધારણ કામકાજ કરી શકે એવું શરીર જેકે રાખી શક્યા હતા, છતાં અતિશય મહેનતાનું કામ કરી શકે એવો તો સંભવજ નહોતો. અને જૂની શાખાઓણ માટે તો ધણીવાર વાહનની સગવડ ન હોયેં એવા પ્રદેશમાં પણ રખપણું પડે એવી સિથિતિ સામાન્ય હોય છે, અને એમના જમાનામાં જ્યારે કાડીઆવાડમાં રેલવેની હજી શરૂઆત થતી હતી ત્યારે તો તકલીફ ધણી હતી. એટલે વિજયશંકરલાઈ, આ કાર્યમાં વોટસને જ શોધલા વલ્લકષ્ણ હરિદ્રિત આચાર્યનો ધણીવાર લાલ લેતા અને તે ઉપરાંત અમરેલીના પ્રશ્નો઱ જિરિજાસંકર શામળણે આ કાર્ય માટેજ નોકર રાખ્યા હતા. એટલે કુદેનુંદે સ્થળે ફરીને સિક્કાઓ, પુસ્તકો, તામ્રપત્રો વગેરે ધતિહાસોપયોગી વસ્તુઓ આ જિરિજાસંકર લાઈ આવતા અથવા શિલાદેખોની નકલો ઉતારી આવતા, છતાં વિજયશંકર લાઈનો શાખ કેવો તીવ્ય હતો એના દ્વારા તરીકે અરિન્દોખડો કહે છે “એક વાર તળાળપાસે પીપળણી ગામે તેઓ વસુલાતી અધિકારી તરીકે ગયા હતા. તે વખતે તેઓના જણુવામાં આંધું કે નદીને સામે કાંકે પાળિયા ઉપર અમુક

દેખ છે. એટલે તે જેના માટે ગામ પાસેની નદીમાં પૂર આવેલું હોવા છતાં તારાની મહદ્દ લઈતે બીજાંનું પણ સામે કાંડે ગયા અને દેખની નકલ કરી લીધી.”

આ રીતે જૂની શાધભોગમાં વિજયશંકર ઓઝાને સાચો રૂસ ઉત્પન્ન થતાં એમણે ભાવનગરમાં ખરી રીતે પોતાના ધરમાં જૂની શાધભોગનું ખાતું સ્થાપણું. અને ઉપર કંદું છે તેમ મેટે લાગે ગિરિજિશંકર શામળજ માર્કેટ અને ડેઈચિવાર વલ્લબાજુ આચાર્યદારા જૂના દેખો એકદી કરવા માંબા. ભાવનગરના ગોહેલ રાજવંશનું મૂળ મેવાડના ગોહેલ વંશમાં છે એવી ધારણાને આધારે મેવાડના જૂના એકલિંગજ મહોદેવ પાસેના તથા ઐજા દેખો ઉત્તરાવી મંગાવ્યા, તેમજ કાઢીઆવાડમાંથી ધણે રથળે કરીને જૂના દેખો ઉત્તરાવી મંગાવ્યા. અને પોતાના ધરમાં જૂના દેખોની નકલો, સીજાઓ, તામપત્રો, જૂની વસુઓ, અરતભૂત પદથોર્ય વગેરેનું એક સંગ્રહસ્થાન ઉલ્લંઘન કર્યું, જેને મેટે લાગે એમના વાસ્તોએ હજ જગતી રાખ્યું છે. આ સંગ્રહસ્થાન અસુક વખતે પ્રવાસીઓ માટે, ભાવનગરનું એક આકર્ષણ હતું. પણ આટલા સંગ્રહથીજ પ્રાચીન ધર્તિહાસના સાચા શોભીને શી રીતે સંતોષ થાય? ધર્તિહાસના વિદ્યાનોના ઉપયોગમાં આવે તોજ એ સંગ્રહ પાછળ લીધેલી મહેનત સાર્થક થાય એ વાત પોતાના ઘ્યાલમાં હોવાથી વિજયશંકર ઓઝાએ ‘ભાવનગર સંસ્કૃત એન્ડ પ્રાઇટ ઇન્સ્ટ્રીચ્યુનિવર્સિટી’ નામથી અને ‘ભાવનગર પ્રાચીન શાધસંગ્રહ’ નામથી સંસ્કૃત, પ્રાઇટ અને ફારસી દેખોના એ સંઘર્ષો મોટો કદનાં પુરટકોઓ એ. સ. ૧૮૮૮ માં છપાયા. આ જૂના દેખોમાંના ધણું પાછળથી અન્યન્ય છપાયા છે, પણ કેટલોક કાળ એવો ગયો કે જ્યારે કેટલાક દેખો એ સંગ્રહોમાંજ ઉપલબ્ધ હતા.

પ્રાચીન શિલાદેખો વગેરેના આ શોભીન સંગ્રહક પ્રાચીન-ક્ષત્રપાહિના સીક્ઝાઓની કે શિલાદેખોની લિપિને ઉકેલવાની વિદ્યા શીખી શક્યા નહોતા પણ એ જૂના લખાણોમાં શું છે તે જાણુવાની એમની આતુરતા લારે હતી. પરિણામે તેઓ પાસે જે નવા સીક્ઝાઓ વગેરે આવે તે પે. ભગવાનલાલ ધન્દળને ઉકેલવા માટે મોકલતા. આ વિષયનો પે. ભગવાનલાલ અને વિજયશંકર ઓઝા વચ્ચે ચાલુ પત્રન્યવહાર હોવા જોઈએ, પણ તે મારા જોવામાં આયો નથી. પરંતુ વિજયશંકર ઓઝા નીચે આ કામ કરનાર ગિરિજિશંકર શામળજ અને પે. ભગવાનલાલ વચ્ચે ચાલેલા પત્રન્યવહારમાંથી પે. ભગવાનલાલના પત્રો મળ્યા છે, જે ઉપરથી જૂની શાધભોગ માટેના વિજયશંકર ઓઝાના અથાડ પ્રયત્નો જોઈ શકાય છે. દા. ત. પે. ભગવાનલાલ ૧૮૮૨ ના અયોધ્યારની પે મી એ ગિરિજિશંકર શામળજને લખે છે કે “વજલબાઈને શીક્ઝા રાશીના જોઈતા હતા; તે ખંભાતમાં ધણું મળે છે. મારે તલાશ કરશો.....વજલબાઈએ ત્રણ શીક્ઝા મારી પાસે મોકલેલા છે. એમાંના એક ક્ષત્રપતોને છે, એ ધણો સારો છે. અને તે અષ્ટનોને છે. અને ઐજા એમાં કંઈ માલ નથી જેને શીક્ઝને નામે લખ્યા છે. એ શીક્ઝ અક્ષરોની નથી પણ અગ્રહેલા જૂના અરેણીક છે. એ સીક્ઝા આલણાભ્યાદનો છે. અને તેના સારા નમુના ધણું મળે છે. ખીને એક મૂર્તિવાળો છે. એ પાછલા લાગનો દક્ષિણ હિંદુસ્તાનનો છે.”

“વજલબાઈના સીક્ઝા થોડા રોજમાં પાછા તેઓની દુકાને મોકલીશ. એમાંના ચણના શીક્ઝાનું વર્ણનું મારા ચણના શીક્ઝાની સથે જોડેલું છે અને એમાં રા. રા. વજેશંકર ગૌરીશંકરનો શીક્ઝા કરી લખેલું છે.

ઐજા એક પત્રમાં લખે છે કે “તમોએ લખેલા શીક્ઝા ભાવનગરને ઉતારેથી આજ રોજ મને મળ્યા. મેં જોઈને એજ વખતે પાછ સોંપેલા છે. એ શીક્ઝાએ ખાસ નહ્યાનનાજ છે.”

ખીજ એક પત્રમાં લખે છે કે “મારી અણુહિદવાડની તવારિક પૂર્ણ થઈ રહેવા આવી છે. વિજયશંકર ભાઈના સંઘર્ષમાં ડોર્ધ ચાવડા બાયત ખ્યર મળે તેવો લેખ છે? હોથ તો મોકલાવશો? તો તેઓના નામથી નોંધ લઈશા. તેઓનું ગ્રાહૃત કુમારપાલચરિત્ર મને થોડા રેજ જોવાને જોઈએ છે.”

આ કાગળોના ઉતારથી જૂની શોધખોળ સંખ્યાએ વિજયશંકર ઓઝાની પ્રવૃત્તિનો પ્રકાર સ્પષ્ટ સમજાશે. વળી નીચેનો વિજયશંકર ઓઝાનો પં. લગવાનલાલ ઉપર લખેલો પત્ર^૧ એ પ્રવૃત્તિ ઉપર તથા ગતયુગના આ એ પદિતોના તથા એ આખા મંડળના પરસ્પર સંખ્યા ઉપર સારો પ્રકાશ નાખે છે:—

“ ભાવનગર તા. ૧૦-૧૧-૮૨

સર્વ સદ્ગુરૂ વિરાજિત પંડિતજી ભગવાનલાલ ઈન્દ્રજિ સુ. મુખ્યાચ.

વિશેષ લખવાનું કે આચાર્ય વલ્લભજી તરફથી પત્ર આવ્યો છે, તે સાથે આપનો તેમની ઉપરનો તા. ૨૦ અઙ્ગ્રેઝર ૧૮૮૨ નો પત્ર અમને વાંચવા મોકલ્યો છે. તે વાંચી ધર્શાજ સેતોષ થયો છે. ક્ષત્રપોના શીક્ષકાઓ બાયતનું પત્ર પૂર્ણ થયે જોવા ઉમેદ છે. હાલમાં ડેટલાએક શીક્ષકાઓ અમારી પાસે આવ્યા છે; તે ડેના વખતના ડેના નામવાળા છે તે જોઈને નિશ્ચય કરવા સારું આપને આજરોજ મેકલ્યા છે. તે પહોંચે એટલે તપાસી જોશો. અને હુકીકત અમને લખી જણાવશો.

ઉપર ગ્રમણે વારંવાર આપને તરતી આપીએ છીએ અને આપ તરતી લઇને પણ અમને સંતુષ્ટ કરો છો એ અમારા સમરણુમાં છે. ને આપસરખા સરલ વિદાનો હોથ છે, તેમને જિજાસુ ભાણુસ્થો આવી રીતે હેઠળં તરતી આપે જ એ નિઃસંદેહ છે. માટે તરતીને વારતે આપ માઝ કરશો.

આપને કુલ શીક્ષા ચોવીશ ૨૪ મોકલ્યા છે. તેમાં રૂપાના અને ૨૪ ત્રાંખાના છે. તે સર્વ પૃથ્રક પૃથ્રક તપાસીને નેને જુહા જુહા માલુમ પડે તેતે જુહાંજુહાં પડીકમાં બાંધીને તે હૈક પડીકાં ઉપર નામ લખીને પછી અમને મોકલાવશો. અહીના અમારા સંઘર્ષમાં આવા શીક્ષક પ્રથમજ આવ્યા છે. અને તે વખતે ઉપયોગી થાય એવા હુશે એવું જણુને ઉપરના શીક્ષકાઓમાં ને એકજ જતના વિશેષ સંખ્યામાં છે તેમાંથી પાંચ આપને પ્રેઝન્ટ આપીએ છીએ; તે મહેરભાનીથી કણુલ રાખશો.

હાલમાં ગિરિજશંકરને ખંભાત, અમદાવાદ તરફ મોકલેલ ત્યાંથી હેમયન્દ કૃતકુમારપાલ ચરિત્ર અને મેષથી સિંહ સુધી રાશીના શીક્ષકાઓ લઇને આવેલ છે. એ બાયતના સમચાર ગિરિજશંકરે આપને લખ્યા હશે. પરંતુ તે આપને લખી જણાવીએ છીએ, આવેલ કુમારપાલ ચરિત્ર સરીક છે, અને તે લખાવવાનું શરૂ કર્યું છે.

અમારા તરફના ચાલતા શોધમાં ને કાંઈ પ્રાપ્ત થાય છે, તેના ખ્યર આપને આપીએ છીએ અને આપણું તેજ રીતે આપ તરફથી જાણવા ધો઱્ય ખખર વાંચવા ઉમેદ રાખીએ છીએ.”

આ શ્રીમન્ત અને ઉત્સાહી પુરાણવસ્તુ સંભાહક અને પુરાવિદ્યાળજ્ઞાસુ ગૃહરથ પિતા પેઠે દીધાયુષ્ય ભોગારી ૧૧ વર્ષની ઉમરે ઈ. સ. ૧૯૧૮ માં સ્વર્ગવાસી થયા.

૧ આ પત્ર સૂચના મારી પાસે છે. ન્યારે ઉપર લેખાંથી ઉતારા કર્યા છે તે પત્રો છુપાઈ ગયા છે.

ઝી રાંદલ વિશે હરિવલદાસ ભાવાણી

રાંદલ શષ્ઠની વ્યુત્પત્તિ ચર્ચાતાં^१ તેને લગતા એ ત્રણું પ્રાચીન ઉલ્લેખોની નોંધ કરવામાં આવી હતી. આ અધ્યાથી આગળનો ઉલ્લેખ મને હજુ હાથપ્રત રૂપે જ અર્થિત્વ ધરાવતા અપબ્રંશ અંથ પદમચરિત (પદ્મચરિતમ) માંથી મળ્યો છે. એના કર્તા મહાકવિ સ્વર્યભૂતો કવન-કાળ સંસ્કરણના નવમી સદીના પૂર્વાંધ લગભગ આવે છે.^૨ પદમચરિત ના રેખાં સંધિના ૧૪ મા કડવકની અંતિમ ૬-૧૦ મી પેકિટાઓ આ પ્રમાણે છે:

તહીં સર-ણહયલે સકલત બે વિ હરિ-હલહર ।
રોહિણી-રણણાહિં ણ પરિમિય ચંદ-દિવાયર ॥

“ તે સરેવરદ્ધી ગગનતલમાં પત્નીસહવર્તમાન લક્ષમણ અને રામ અને જણે રૈહિણી ને રનાથી પરિવૃત ચંદ ને સૂર્ય ન હોય (તેમ શોખના લાગ્યા).”

આમ અન્યાર સુધી ભલેલા ઉલ્લેખોમાં આ સૌથી પહેલો હોરે છે.

પણ સ્વર્યભૂતું પછી દુસરી સદીની અધ્યવય થઈ ગયેલા થીજા એક અપબ્રંશ મહાકવિ પુષ્પહંતના મહાપુરાણમાં પણ રણા ‘સૂર્યપત્ની’ના અર્થમાં મળે છે. એ મહાકાવ્યના નોતેરમા સંધિના થીજા કડવકની ૧૨-૧૩ પેકિટાઓ આ રહી :

હયસીયરું કયરણાગમણું અદ્રત્ત સર્જાદ્યાર ।
દીહરપહરીણે રાહવિણ રવિ પરવારુ વ જોદ્યાર ॥

“ લાંખા પંથને લધને થાડેલા રાધવે શીતહારક, રન્ના પાસે જતા અને અતિશય રતા એવા સૂર્યને સામે આવેલો જેણો, જણે કે તે, સીતાને હરનારો અરણ્યમાં આવેલો અતિ અનુરાગયુક્ત પરદારલુખંધ (રાવણ) ન હોય !”

કય-રણાગમણું પર આ પ્રમાણે રિપ્પણું છે : ° રણા ° આદિત્યભાર્યા, પક્ષે અરણ્યગમનમ, આથી આપણું ને એટલું જાણુના મળે છે કે રણણાદેની સૂર્યપત્ની તરીકી કે મી ૧૦ મી સદીના અપબ્રંશ કવિઓને સુપરિચિત હતી.

પાછોંધ ૧ માં નિર્દેશલા સ્થળે રાંદલ ની વ્યુત્પત્તિચર્ચા કરતી વેળા મને પં. ઐચરદાસે સૂર્યવેલો હેમચંદ્રના યોગશાસ્ત્રમાં આવતો રતના શષ્ટ રનાના મૂળ તરીકે સીકરણીય લાગેલો. પણ પાછળથી એ વ્યુત્પત્તિ ધ્વનિદિષ્ટે મને સહેષ લાગ્યો છે. સંસ્કૃત (= સં.) વિજનસ્તથક ત + ન માંથી માઙ્કત (= પ્રા. માં ણ્ણ કે ન નિષ્પન્ન થાય ખરો ? તની સરખામણીમાં નું નથળો ઉં હોવાથી તે લુંપન થઈ જાય અને ત. જ ઐવડાય. ^૪ સપલી-સવત્તી, યલ-જત (તેવી

૧. ભારતીય વિદ્યા ૨-૨, માર્ચ ૧૯૪૨, પા. ૧૮૭.

૨. મહિસૂરન મેદી : ‘ચતુર્દુષ રથયંભૂ અને નિષ્ઠુવન રથયંભૂ,’ ભારતીય વિદ્યા ૧-૨, માર્ચ ૧૯૪૦, પા. ૧૭૬; નાથુરમ પ્રેરણ, લા. વિદ્યા, એક્ટો. ૧૯૪૨, પા. ૨૫૭-૮.

૩. સર્ર૦ નરસિંહરાવ : વિદ્યસન-વ્યાપ્તાનો, ૧. પા. ૧૧૧-૨.

૪. દેખો એ. સી. દુલનર : ‘ઇન્ટ્રોડક્શન હુ માઙ્કત’ (અ. જ આચૃત્તિ) ૧૯૩૬, પા. ૧૬, ફિ ૩૬.

જ રીતે વર્ત્મા-વજા ધી વગેરેમાં એ પ્રક્રિયા જોઈ શકાય છે. રત્નાનું આ રીતે રત્ના થાય અગ્રર તો વિશ્વેષથી રણા થાય, પણ રત્ના કે રણા નહીં.

ભીજું એ કે પુરાણોમાં સૂર્યોપનીના નામ તરીકે રાજી શષ્ટદ જણુંતો છો. ૫ એટલે રાજી સાથે રત્નાનો સંબંધ જોડી શકાય કે નહીં એ તપાસવાનું છે.

રાજીનું પ્રા. રણી થાય. રણી ને અપ. રણા (કે રણ) વચ્ચે ફૂરક છે સ્વીળિગસાંધક પ્રત્યય પૂરતો જ. પહેલામાં તે °ઇ છે ભીજામાં °આ (અ °) છે. એટલે રણી શષ્ટદ મૃદ્ધ ભારતીય-અધ્યાત્મ ભૂમિકાના ઉત્તર કાલમાં અર્થભેદ °ઇને બફલે °આ (અ) °પ્રત્યય સ્વીકાર્યો એવું અતુમાન બાંધીએ તો જ રાજી ને રત્ના વચ્ચે મેળ એસે. વધારે સામયી ન પ્રાપ્ત થાય ત્યાંસુધી તો આ ખોલ તરીકે જ રહેશે. પણ એ સાવ નિરાધાર નથી. વર્તમાન હૃદન્તના કે મૃત્યુથી °વત્ત વાળા અંગેના સંસ્કૃતમાં થતા સ્વી-અંગ °અન્તી, °વતી ને સ્થાને અપભ્રંશમાં °અંત, °વંત (પૂર્વસ્વરશ્વરે °આ-અન્તી) સ્વી-અંગ તરીકે વપશતા જોઈ શકાય છે. ૬ આમ અપ. :રણ એ સં. રાજીમાંથી અવતર્યો હોય એ શક્ય લાગે છે. અને તો હેમચંદ્રનો રત્ના એ અપ. રણાનું સંસ્કૃતિકરણ કે પ્રતિઘટતર (back-formation) ન હોય ?

આ અચની અતુસરીને રોંડલ શષ્ટદનો અવતરણ-ક્રમ આવેા થશે: રાજી-રણી: રણા-રણ કે રત્ન; રત્ન + લ (સ્વી)-રાનલ-રોંડલ.

૫. જુયો મેનીનીઅર ભીલિથમ્સ : સંસ્કૃત-શાસ્ત્રીશ ડિકેશનરી, રાજી શષ્ટદ નીચે.

૬. જુયો ક્ષુદ્રાશ આલફેર્ડ : હરિવંશપુરાણ, ૧૬૩૬, પા. ૧૬૧, ૧૩૬, ૪. કુનિ શ્રી જિનનિષ્ઠાલ સંપાદિત સેદશરાત્રસભાં પણ એવા કેટલાક ઝીપા મળે છે.

REVIEWS

Thoda Vivechan Lekho, by Prof. Mansukhlal M. JHAVERI, M.A., published by "Kitabghar," Rajkot. Price Rs. 2-8-0.

Critical literature in Gujarati is still written in form of scattered essays contributed to various periodicals. Many writers of repute have lately thought of compiling such essays and bring them out in a book-form. They very much facilitate the study of post-graduate and other students. Prof. Jhaveri has followed the same practice. He has compiled, here, essays written on a variety of topics at different times. There are studies of master-writers of Gujarat, such as Goverdhanram, Nanlal and Kānt; and critical appreciation of their important works. There are two very valuable articles on modern poetry, one of which very successfully refutes the theory of accent in Gujarati prosody propounded by poet Khabardar. There is a thought-provoking essay on aesthetics. Not only will a student find here a fund of information but a fresh point of view about works and writers. Prof. Jhaveri is a known poet and an admirer of modern poetry but he knows its shortcomings too well to let them go—unnoticed. He points out a number of weaknesses hitherto unknown or at least unheeded and utters a timely warning against them. Reading this, one is convinced that he is a real friend and not a mere flatterer of the modern trends in the Gujarati poetry.

One may not agree with everything that the author says, but he writes with such ease and in such a charming style that one gets keenly interested in the discussions. The only thing that the book lacks is an exhaustive index which will be very useful to the students. We hope the author will provide the same in the next edition.

P. N. VAKIL

Gandhism Reconsidered, by Prof. M. L. DANTWALA, published by Padma Publications Ltd., Bombay, pp. 48, Price Re. 1/-.

The Padma Publications, which have acquired a reputation for possessing an uncanny sense of timing ever since their first publication, have vindicated this once again by following up their publication "Socialism Reconsidered" with the present booklet. The idealistic among the present generation, forced to reconsider their erstwhile favourite creed Socialism because of the recent happenings in the U. S. S. R., must, of necessity, turn their minds to the only other alternative, Gandhism, and reconsider seriously what they have once considered and found inadequate.

Like all contemporaneous thought, Gandhism has hitherto evoked such powerful emotions either for or against, that rational judgment has been impossible. The fact, that its supreme exponent has not been a thinker and a professor, but a prophet and a preacher, and has couched his ideas in a prescientific phraseology, has made the task harder. It is the aim of the author to rescue the core and essence of Gandhism from these purely emotion-

al reactions by considering it from the strictly scientific viewpoint. For the purposes of convenience, this examination is made under five sections. The first section is devoted to proving that Gandhism is opposed to the main tenets of capitalism, and that this opposition is not a mere corollary of Gandhiji's anti-machine ideology. The second section considers Gandhiji's opposition to the industrial civilization, and points out how modern experience has made man wary of the unrestrained use of the machine both on economic and sociological grounds. The third section draws attention to a lacuna in Gandhian thought. The machine is not the only source of exploitation ; other methods like market manipulations are no less potent weapons in the armoury of the exploiters. In the fourth section, the principle of trusteeship is dealt with. The fifth section describes the main economic features of society after Gandhi-ji's heart—a non-violent democratic society. The first and third sections are non-controversial, and therefore brief. The second, the fourth and the fifth will, however, provoke heated discussions, and it is to these that we shall devote our attention. Since the fifth section is, in our view, only an amplification of the second, we shall consider the two together.

Gandhism, broadly interpreted, is, according to the author, not opposed to the machine, but to its unrestrained use. The unfettered growth of the industrial civilization has brought in its train grave economic and sociological evils—unemployment, irrationalism, lack of initiative, crowd psychology, etc. These, according to the author, are not incidental evils springing out of the system under which present industries are operated. They are organic maladies, and socialism with its complete planning can do nothing to cure these. A startling thesis is advanced at this stage viz. that the machine has become too much of a good thing to-day, so much so that no reduction in the hours of work, or increase in the standard of life can make its full use compatible with full employment of men. Whatever the economic structure this holds good. To prove his case, the author cites the case of industrial development in India, where industrial progress has been accompanied by a reduction in the percentage of people occupied in industries. No unhappier instance could have been chosen. Indian economy is anything but planned, and in so far as there is any planning, it is to subserve the interests of Imperialism in its last decadent stage. To seek to apply the experience of this very limited and perverted industrial expansion to a fully-planned socialistic economy is surprisingly naive. Of course, in the case of countries like India, where capital resources are meagre and labour plentiful, a planned economy would allow very great scope to small industries and even rural handicrafts, but that is simply because they can ill afford to scatter away their meagre capital which must, in the first instance, be concentrated on basic industries. This, however, is a bad necessity, not a choice, and the earlier it could be dispensed with the better. As quick and thorough a utilization of the machine as possible would remain the only hope and salvation of these countries for a long time to come. Even in more fortunately situated countries, where mechanization may not be absolutely essential for meeting the problem of poverty, for sometime its full use only could lay the economic foundations for a fuller life, and at least till that stage,

even the reduction in hours of work with the allied problems of utilization of leisure would not arise.

From the sociological viewpoint, a much more formidable charge-sheet could be framed against machinery. The individual has to-day tended to become a mere appendage to machine, and feels ill at home in the Great Society of to-day. He therefore, tends to be led away by manufactured opinions and thus falls a victim to tyranny and oppression. The only way out, according to the author, lies in a small and less complex society as pleaded for by Gandhiji. While most of us will agree with the charge-sheet, the arguments and the remedy will not command an equally universal appeal. In the past, the small size of the social organism has not made for democracy and for freedom from exploitation. Both in their internal composition and in their attitude to other societies, the tribal societies of the past have very little in their favour over the present nations. Irrationality, unreasonableness and violence have been even greater in their case. The only difference is that man—at least the more intelligent among his kind—feels his thraldom more than ever before ; and that can hardly be a charge against the present society. Moreover, we have no data at our disposal to say what the effects of a genuinely socialist economy would be on the direction of mechanical development, social psychology, and individual well-being. The Russian experiment has been carried on under such abnormally hostile conditions as to render it very unsafe for deducing any conclusions. The author's dread of a rule by experts and managers in a complex society drawn from this experiment is ill-founded. Thus for the present, the ugly choice between hunger and freedom is only a hypothetical one. In a society, where production is planned for the people, both might prove easily reconcilable.

The author's discussion of the principle of trusteeship is equally controversial. It is true that the trustee is entitled to use only a very limited part of his income for personal purposes, and must spend the rest in the eye of his Taskmaster. But for this reason alone, he cannot be compared to the manager of a socialised farm or factory. Unlike the latter, the former will be entitled to use the rest of his income to the best of his light for public benefit, and will not be removable as long as he is acting *bona fide*. The manager, on the other hand, will be acting under definite instructions and will be removable even if he is acting in good faith but inefficiently. This is a very material difference, and even apart from the question of sanction may vitiate the principle of trusteeship, which seems to suffer from all the defects of indiscriminate unorganized individual charity.

The above discussion must have shown the wide scope and canvass of the author's work. That he has raised such powerful issues as these in the course of thirty-six pages shows the great compactness and brevity of his style. These, combined with his clarity, put this book on the list of "must be read." The book will certainly lead all to reconsider Gandhism, though not everyone would come to the same conclusions as the author.

D. T. L.

ACKNOWLEDGMENTS

Fortunes of Primitive Tribes by Dr. D. N. Majumdar M.A., Ph.D. (Cantab), pp. 233 Rs. 12/-.

Schools of Vedanta by P. Nagaji Rao M.A., Bharatiya Vidya Bhavan, pp. 132, Rs. 2/-.

Economic Utilization of Indian Limes by S. S. Bhatt, Horticulturist to Government of Baroda, Baroda. This is an extremely interesting monograph on the utilization of *Kagdi Limbu*, *Citrus Auratrifolia*, based on research extending for five years' at the cost of Rs. 4,000. The experiments show how a very paying industry could be established with an investment of only Rs. 15,000 which is expected to be returned within three years. The utilization of lime in this manner will be an important achievement, if carried out satisfactorily.

Archaeology and Ancient Indian History by Jnanaratna Dr. Hirananda Shastri, Gujarat Vernacular Society, Research Series No. 21, (four Lectures delivered before the Research and Post-Graduate Department, pp. 107 and XXV plates). These lectures form the ripe fruits of scholarship and research of the learned author whose name as an Epigraphist and Archaeologist is well known. The treatment of the subjects is rather elementary and it appears that the author has reserved much information and critical acumen to be published in another volume. The printing and the reproduction of the plates leave much to be desired.

A Bibliography of the Ramayana by N. A. Gore, Poona, 1943, pp. 99, Re. 1|8-. A systematically compiled bibliography with useful extracts, though scrappy, and scarcely critical.

Kisse-Sanjan (A palpable falsehood) by B. N. Bathena, Bombay 3, pp. 67. This is a vigorous and scholarly attempt to prove that the Zoroastrians were settled in different parts of India long before the supposed arrival of the first Parsis at Sanjan in about 775 A.D. The essay will interest the thoughtful reader and inspire him to further investigation. A few articles written by Mr. B. D. Nasikwalla are added to appendix.

Science and Culture : Vol. IX, Nos. 10, 11 and 12, 1944. The Journal continues to maintain a high standard in its articles and discussions. The article on 'Correlation between Linguistic Regions and the Physiographic Divisions of India' by Dr. M. F. Pithawalla is of special interest in connection with Linguistic Survey of the Borderlands of Gujarat initiated by the Gujarat Research Society.

Journal of the Ganganath Jha Research Institute, May 1944, Allahabad, contain a scholarly article reviewing Research in Indian Philosophy by Prof. P. T. Raju,

Bharatiya Vidya : Journal of the Bharatiya Vidya Bhavan, Bombay 7, Vol. IV, Part II, May 1943, pp. 243. Though somewhat delayed, this number is full of scholarly articles and contains a useful account of activities of this prospering centre of oriental research under the inspiring guidance of Sjt. K. M. Munshi.

Journal of the Indian Merchants' Chamber,

ભુજ્જિભક્તિશાસ્ત્ર : જન્યુ.-માર્ચ, ૧૯૪૪, અમદાવાદ. આઇન્સ્ટાઇનિના વિરોધી, હિંદના મહાન ન્યાયશાસ્ત્રી, શિક્ષણશાસ્ત્રી અને વૈજ્ઞાનિક, ન્યાયમૂર્તિ સર મહમદ સૂદેમાનનો પરિચય કરાવતો લેખ ધર્ણે રસમય છે.

પ્રકૃતિ : પુસ્તક ઉન્ન, અંક-૧, ગુજરાત પ્રકૃતિ મંડળનું મુખ્યપત્ર, અમદાવાદ, પૃ. ૫૭. આ અંક નકશા અને ચિત્રોથી સુશોભિત છે અને મંડળની અવિરત પ્રગતિનું પરિણામ છે. ડૉ. બીરભલ સહાનીનો દ્રોપ શિલાઓ સંબંધીનો લેખ ધર્ણી રસમય રીતે અનુવાદિત થયો છે. પરંતુ અંગેજ અને સંસ્કૃત બને ભાષાના શાન સિવાય આવા લેખો સમજ શક્ય એમ નથી એવું ભાન થયા વિના રહેતું નથી.

નુતન શિક્ષણ : પુસ્તક ૬, અંક ૧૦ અને ૧૧, સુરત. આ ભાસિક નિયમિત રીતે ગુજરાતની શિક્ષણ પ્રવત્તિનો વાસતબિક અને રસમય આહેવાદ આપવાનું સુકાર્ય કરેજ જથ્ય છે.

કુમાર : એપ્રિલ-મે, ૧૯૪૪, અમદાવાદ. આ અંકમાં ગુજરાતના એક પ્રાચીન પ્રકૃતિ સૌનાર્થી અને શિદ્ધપસ્થાપત્રના કલાધારી-શામળાજીના મહિરનો પરિચય અને હિંમાં પુરાતત્ત્વ સંરોધન એ એ લેખો ભાસ ધ્યાન પેંચે એવા છે.

વિજયીની દુનિયા : વિજયી અને વિશાનના વિશિષ્ટ વિચારો અર્થેતું ગુજરાતી ભાષામાં પ્રથમ ભાસિક વાર્ષિક લવાજીમ ઝ. ૧-૮-૦.

પુસ્તકાલય : પુસ્તક ૧૬, અંક હોડ, જુન-૧૯૪૪, વડોદરા.

કૂલશાખા : નિયમિત.

સયાજીવિજય : નિયમિત.

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NOTES

The scheme of standardising intelligence tests for Gujarati speaking students is progressing steadily. So far these intelligence tests have been administered to five hundred boys. As this number is a fairly large one, and the boys examined offer a variety in their environments, the work of standardising the tests already administered is likely to lead to important results. After the standardisation is achieved, the standard tests will be again administered to a set of other boys to find out whether the tests work scientifically and are in harmony with normal standards obtaining in measurement of intelligence. This is a difficult process which obviously takes much time and also it requires a great deal of concentration and patience. But it will not be long before the results of these investigations are published in the issues of this Journal.

* * * *

An investigation on the Health and the Physical condition of the infants at birth among middle class Gujarati families has been undertaken under the guidance of the Medical Sub-Committee of the Society.

* * * *

The results of the research work in Anthropology conducted in December 1943 in the Rajpipla State are published elsewhere in this issue. A scholar appointed for the work in Anthropology is working satisfactorily.

* * * *

The results of the second Gujarat Prehistoric Expedition are published by one of our members Dr. H. D. Sankalia*. We wish him still more brilliant results in the investigation which is to be conducted in the coming winter season of 1944-45. "The work at Langhnaj had definitely advanced our knowledge of the microlithic culture in Gujarat. Larger and more varied microliths, including a true awl, and a 'bead-borer' with a curved point; larger bone tools, including probably barbs of harpoon; two types of beads one tubular of bone, and the other round, probably of stone, perhaps used as spacers, and several small pieces with hollows either on one or both sides suggesting attempts to prepare a bead; besides a large amount of fossilized mammalian remains, usually long bones, a large amount of small vertebrae, skeletons of lizard-like animals, jaws of rodents, a few long bones of birds were discovered. But the most important discovery was that of three incomplete skeletons, including skulls, suggesting a partial burial.

* *New Indian Antiquary*, Vol. VII, No. 1, April 1944.

RACIAL AFFILIATION OF THE BHILS OF GUJARAT : OF THE PANCHMAHAL DISTRICT AND THE RAJPIPLA STATE

By

D. N. MAJUMDAR
Lucknow University

[We have great pleasure in presenting the result of Dr. Majumdar's researches on the Bhils of Gujarat. In his previous article which appeared in Vol. IV, No. 4, 1942, from mainly serological grounds he had doubted the pre-dravidian origin of the Bhils. In the present article, he brings anthropometric and somatological evidence which support his conclusions. Dr. Majumdar's work on the Bhils in Panchmahals and Rajpipla is going to be extended to Dangs and West Khandesh, when we expect to obtain further data about the origin and history of the Bhils Editors.]

I

In a previous paper on the Bhils of Gujarat (in the pages of this Journal Vol. IV, No. 4, 1942), I made some preliminary remarks on Bhil raciology on the basis of serological data collected by me from the Panchmahal district. From the analysis of the Bhil blood groups we found difficulty in identifying the Bhils with any aboriginal stock in India either pure-bred or hybrid. The biochemical evidence was, however, confirmed by the general physical features of the Bhils whom I saw in their settlements. The affiliation of the Bhils with the Pre-Dravidian tribal groups could not be maintained on the basis of the serological data, and I suggested the need for a new racial nomenclature for the Bhils. A good deal of cultural similarity has been found to exist between the Bhils and their neighbours, and the non-Hindu elements in the Bhil culture are significantly few to warrant us to group the Bhils with the Sonthals, Mundas and cognate tribes who are popularly known as of similar racial stock. Although anthropologists today recognise the racial significance of serological data but they also know that small percentage variations in blood groups distribution should not be made to tell more than what they can. Anthropometric evidence where available should supplement that of serology and fortunately we possess abundant material to check our conclusions.

Many of the Pre-Dravidian tribes of Madras and Travancore show a low incidence of B which distinguish them from the tribes of Northern India such as the Oraons, the Mundas and the Sonthals. The Bhils who are ordinarily grouped with the Pre-Dravidians were found by Macfarlane to possess a high B concentration. This could not be corroborated by further investigations among the Bhils though there is no definite evidence that the two groups which have been tested by Macfarlane represent samples of the same population or that they belong to the same stock as the Bhils of the Panchmahal. A tribe is a geographical unit in the sense that members of a tribe usually live in a compact area, speak the same dialect and follow no specialised art or craft as is done by castes. The possession of the same tribal name by a number of scattered communities should not be taken as proof of their identity, just as different appellations adopted by the same tribe in different provinces need not neces-

sarily distinguish them from one another. Migrations have split larger tribes into smaller ones, while different tribes have crossed and fused into one or have produced mongrel groups like the Kharia-Munda and the Oraon-Munda of the Ranchi district in the Chotanagpur plateau. I have already mentioned that the term 'Bhil' appears to be a generic name including many culturally similar groups probably identified by the use of the bow and arrow.

II

Opportunities occurred in December 1943, to study the Bhils of the Rajpipla state, where in the hill stud forests there still dwell a large number of Bhils under very primitive conditions. In company with Mr. P. G. Shah, C.I.E., Vice-president of the Gujarat Research Society, I visited the Rajpipla state and with the close co-operation of the state Durbar, especially of Khan Bahadur P. D. Kothawala, the Dewan Saheb, the Chief Forest Officer and the State Archaeologist it was possible for me to measure and take the blood group tests of 300 more Bhils and Dhankas in the forest areas of the state. The investigations were mostly localised in the Mal Samot plateau of the Satpura hills. The anthropometric data from the Rajpipla Bhils will be discussed in a separate paper along with those from West Khandesh and the Dangs. A comparative study of the various Bhil groups and their interrelations will be of great interest, for the Bhil problem as I have presented it, requires intensive investigations and should not be decided on the basis of small samples, however correct the technique may be.

The blood groups data from Rajpipla Bhils, however, did not give a different picture of the Bhils as they were similar to those we found among those of Panchmahal. Both the Panchmahal Bhils and those of Rajpipla state revealed a lower percentage of B and A, a condition which is difficult to explain if we take the Bhils as belonging to the Pre-Dravidian group of tribes. The table below will illustrate the serological status of the Bhils :

TABLE I

	O	A	B	AB
Panchmahal Bhils (n. 369)	37·0	27·5	26·5	9·0
Rajpipla Bhils (n. 156)	38·4	24·3	28·8	8·5
Macfarlane's Bhil data (n. 44)	31·8	13·6	52·3	2·3
Macfarlane's Bhil data (n. 140)	18·6	23·6	41·4	16·4

There is less of A and more of B among the Rajpipla Bhils compared to those of the Panchmahal district, but both the data are significantly different from those collected by Macfarlane. A comparison of the Bhil data with those available from a number of other aboriginal groups will be instructive.

TABLE II

	O	A	B	AB
Oraons (Malone and Lahiri, n. 589)	24·30	27·50	36·80	11·40
Paniyans (Aiyappan, n. 250)	20·00	62·40	7·60	10·00
Korku (Macfarlane n. 140)	20·0	28·6	37·9	13·6
Munda (Macfarlane n. 120)	33·33	30·00	29·17	7·50
Chenchu (Macfarlane n. 80)	37·50	38·75	15·00	8·75
Nagas (Mitra n. 165)	46·06	38·78	11·52	3·64
Tharus (Majumdar n. 241)	27·1	17·00	37·5	18·4
Korwas (Majumdar n. 147)	31·7	35·6	20·4	12·3
Bhils (Majumdar, Rajpipla 156)	38·4	24·3	28·8	8·5
Bhils (Majumdar, Panchmahal 369)	37·0	27·5	26·5	9·0

The Oraons have 24·30 p.c. O and 48·20 p.c. B + AB compared to 37·0 p.c. and 38·4 p.c. O and 35·5 and 37·3 p.c. B + AB among the Panchmahal and Rajpipla Bhils respectively. Paniyans are a class by themselves for nowhere in India such high A percentage has yet been discovered. The Korkus have 20 p.c. A, and 51·5 p.c. B + AB showing significant difference with the Bhils. The Mundas show 33·3 p.c. O, 30 p.c. A and 36·67 p.c. B + AB as compared with 24·3 p.c. A and 37·3 p.c. B + AB of the Rajpipla Bhils, and 37 p.c. O and 27·5 p.c. A of the Panchmahal Bhils, the Chenchus show 38·7 A and 23·75 p.c. B + AB, the Nagas have 46·06 p.c. O, and 38·78 A, the Tharus have 17 p.c. A and 55·9 p.c. B + AB, while the Korwas show 35·6 p.c. A and 32·7 p.c. B + AB, all more or less differentiated from the Bhil data. The serological values A — B of the tribes detailed above afford interesting reading. The Oraons show a negative value —9·30, the Korkus —9·3, the Tharus —20·5, the Bhils (Macfarlane n. 44) —38·7, the Bhils (Macfarlane n. 140) —17·8, the Rajpipla Bhils —4·5 while positive values are indicated in the case of the Panchmahal Bhils + 1·0, the Paniyans + 54·80, the Munda + 83, the Chenchu + 23·75, the Nagas + 27·26, the Korwas + 15·2.

Thus the amounts of A and B are nearly equal among the Panchmahal and the Rajpipla Bhils, while significant differences giving either positive or negative values are found among other tribal groups. It must, however, be mentioned that the Rajpipla Bhils show very similar A percentage with the Bhils (140) of Macfarlane though in O and B, there exist significant differences between them. A discussion of the gene frequencies and their interpretation is reserved for a later occasion when the entire blood groups' data collected by me in the United Provinces will be reviewed in the light of recent statistical techniques. I have, therefore, merely recorded the gene frequencies which are not of much significance in this context unless we use them for theoretical discussions on genic mutation or genetic equilibrium of the population.

In a recent paper, Dr. Irawati Karve has published some blood groups' data from the Madhyandina subcaste of Deshastha Brahmins of Maharashtra (Anthropometric Investigation of the Madhyandina Brahmins of the Maratha country, Bull. Deccan College, Res. Institute Vol. III No. I, 1941). The sizes of the samples are unusually small and the total number is made up of 9 such samples; I am however, putting the percentage distribution of the groups on the total number i.e., 282. We have another sample of 400 Mahrattas tested by Correia. These data are placed along with others reported from the higher caste groups in Bengal, and the United Provinces.

TABLE III

	O	A	B	AB
Madhyandina Brahmins. (I. Karve n. 282)	43·97	25·89	24·82	5·32
Marhattas (Correia n. 400)	29·25	26·75	34·00	10·00
Bengali Brahmin (Mac- farlane n. 200)	35·20	29·60	29·60	5·60
Bengali Kayasthas (Mac- farlane n. 200)	32·00	23·00	37·50	7·50
Hindus of the U. P. (Malone & Lahiri n. 2357)	30·2	24·5	37·2	8·1
Kayasthas of U.P. (Ma- jumdar n. 110)	36·00	19·9	32·6	11·5
Khattris of U.P. (Ma- jumdar n. 126)	32·00	24·2	33·3	10·5

A comparative study of the various samples does suggest the divergence of the Bhils from the aboriginal groups and also their serological distance from the north Indian castes. How far anthropometric data support the serological evidence would be worth investigating. Table IV gives the gene frequencies of the various samples cited above.

TABLE IV

	p	q	r
Madhyandina Brahmins. (I. Karve n. 282)	.171	.164	.663
Marhattas (Correia n. 400)	.204	.252	.541
Bengali Brahmin (Mac- farlane n. 125)	.212	.212	.593
Bengali Kayasthas (Mac- farlane n. 200)	.176	.268	.566
Hindus of the U. P. (Malone & Lahiri n. 2357)	.179	.260	.550
Kayasthas of U. P. (Ma- jumdar n. 110)	.148	.228	.600

TABLE IV (*Contd.*)

	<i>p</i>	<i>q</i>	<i>r</i>
Khatris of U. P. (Majumdar n. 126)	.185	.243	.565
Oraons, (Mundas and Sonthals n. 589), (Malone & Lahiri)	.218	.280	.493
Paniyans (Aiyappan n. 250)	.475	.103	.447
Korku (Macfarlane n. 140)	.250	.313	.447
Khasis (Macfarlane n. 200)	.261	.168	.563
Chenchus (Macfarlane n. 80)	.275	.127	.612
Nagas (Mitra n. 165)	.241	.079	.679
Tharus (Majumdar n. 241)	.144	.283	.520
Korwas (Majumdar n. 147)	.257	.159	.563
Bhils of Panchmahal (Majumdar n. 369)	.203	.194	.612
Bhils of Rajpipla (Majumdar n. 150)	.172	.200	.619

Applying Karl Pearson's χ^2 test given by

$$\chi^2 = \Sigma \left\{ \frac{NN' \left(\frac{fp}{N} - \frac{f'p}{N'} \right)^2}{fp + f'p} \right\}$$

where Σ denotes the summation for the four groups O, A, B and AB, fp and f'p the frequencies in the corresponding groups of the two samples in the *p*th group ; and N, N' the numbers in the two samples, to the two series of Bhils (Rajpipla and Panchmahal), we find that the observed value of χ^2 is 0.725. From Fisher's Tables III, for n equal to 3, the 5 p.c. value for χ^2 is 7.81. The two distributions can therefore be reasonably considered to have been drawn from the same population. The Bhils of Rajpipla and of Panchmahal have therefore been combined to give one series based on n = 525. The results of χ^2 test applied on the other aboriginal tribes to differentiate them from the Bhils are shown in the table below,

Tribal Groups.	χ^2	5 p.c. point for n = 3	
1. Bhils (525) and Sonthal Munda and Oraons (Malone and Lahiri : 589)	25.50	7.81	Differentiated
2. Bhils (525) and Paniyans (Aiyappan 250)	104.63	..	"
3. Bhils (525) and Korku (Macfarlane 140)	16.96	..	"
4. Bhils (525) and Munda (Macfarlane 120)	1.22	..	Not Differentiated
5. Bhils (525) and Nagas (Mitra 165)	26.36	..	Differentiated
6. Bhils (525) and Tharus (Majumdar 241)	30.04	..	"
7. Bhils (525) and Korwas (Majumdar 147)	7.81	..	Just differentiated

The Table above shows that the differences in the blood group distribution of the Bhils and a number of other tribal groups are highly significant except for Macfarlane's Mundas. This may be partly due to the small value of N'.

III

The Bhils have been identified racially and culturally with the great Munda race which occupied the pre-Dravidian India and as C. S. Venkatachar writes, had for its home the Central regions across the Vindhya and it is perhaps in contact with the Dravidians on the outside in Gujarat they acquired their present appellation. The late R. P. Chanda grouped the Bhils with the 'Nishadas' while Risley and Crooke both identified them with the 'Dravidians.' The Pre-Dravidians according to C. S. Venkatachar are 'a dark negroid race.' Short stature and flat nose are the two important distinguishing traits of the Pre-Dravidians while they are also characterised by dark complexion, from sooty black to dark tan. From the unpublished data of Guha recently quoted by Macfarlane, the Bhils have an average stature of 162.25 cms., the average stature of the Panchmahal Bhils according to my measurements being 162.67 cms. The average stature for the Kannikers (Iyer) is 163.4, of the Munda 158.2, of the Juangs, 157.0 (A. C. Haddon) and of the Oraons (Basu) 161.8. The nasal index of the Kannikers is 89.9, of the Munda 83.3, of the Oraons (Basu) 82.7, and of the Bhils of Guha 80.4 and of the Panchmahal Bhils 77.14. In cephalic index also the Bhils show higher value (75) than that of the Oraons, (74.3) the Munda 74.3 (both from Basu's measurements) the Kannikers 74 and the Panchmahal Bhils, 75.65. Guha's calculated C. R. L. values for the Oraons and the Munda (Basu's material) do not show any relationship of these tribes with any of the South Indian tribes and as the "values of the C. R. L.'s between these tribes and the Bhils of Central India are even higher it is probable" argues Guha, that "they do not represent true values of relationships between these tribes, but are rather due to individuals of mixed parentage being included in Basu's samples of the Mundas and Oraons which were obtained from the outskirts of the town of Ranchi." I think Basu's data have been unceremoniously dismissed, for the total number measur-

ed by him, 250 in all, is large enough to compensate for stray cases of admixture unless it be that the entire Munda sample measured by Basu is a blended material which will not be admitted by any body who knows the Kolarian tribes well. A comparison of Basu's Munda and Oraon data with those on the Hos, a cognate tribe of the same region will be of interest.

TABLE V

	The Hos. (100) (Majumdar) ♂	The Hos. of Seraikela (A. N. Chatterjee) ♂ (165)	The Mundas (Basu) (250) ♂	The Oraons (Basu) (250) ♂
Stature	160·97 ± 3·9	160·0 ± 2·9	158·2	161·8
Head Length	184·4 ± 41	185·0 ± 35	187·2	186·2
Head Breadth	138·5 ± 28	138·5 ± 24	138·1	138·2
Nasal Height	48·7 ± 24	..	48·4	48·7
Nasal Breadth	38·7 ± 20	..	40·2	40·2
Bizygomatic Breadth	{ 131·6 ± 29	..	131·7	130·7
Bigonal	97·2 ± 33	..	..	..
C. I.	75·1 ± 23	75·0 ± 19	74·3	74·3
N. I.	79·7 ± 54	82·9 ± 50	83·3	82·7
F. I.	92·1 ± 28	..	..	..
Bz, Bg. 1	73·9 ± 26	..	..	..

Quatrefages defines Negritos as brachycephalic. Dr. Guha finds the Kadars whom he regards as Negrito, dolichocephalic, but he writes "among the individuals with frizzly hair there was a marked tendency for a rise in the index to mesorrhiny (mesocephaly ?) as shown by two individuals having 77·34 and 79·29 as the values of their index which in my opinion indicated that the basis of this negrito type was probably brachycephalic or at least meso, as in the Semangs (mean, C. I., 79·0) but large admixture with a primitive dolichocephalic race had affected the general shape of the head." (Census Report of India, Vol. I pt. III, 1935 p. li.).

The Kadar data have not yet been published. It may be legitimately pointed out that the occurrence of a few brachycephalic individuals according to length breadth index of the head or of the skull among the Kadar and Pullyanas, for example, does not necessarily prove the existence of a submerged negrito strain. The classification of races into groups on the basis of their range of variation in cephalic and nasal measurements is not absolute, and any population with an average C. I. of 75 or 76 would certainly contain some brachycephalic individuals. There is therefore, no need to regard brachycephalic individuals within their range of variation 'as evidence of mixture with a population having a brachycephalic average, unless miscegenation is otherwise indicated.' The more we study human material on the basis of osteometry, craniometry or somatometry, the more we realise the need of caution in interpreting the data while the statistical techniques so far evolved to aid our calculations are yet inefficient tools to iron our doubts into conviction. An appropriate example is provided by the fact that Dr. G. M. Morant and Dr. T. L. Woo, both

statisticians of great repute, failed to identify the Andamanese with the Negritos on the craniometrical evidence as the shape of the Andamanese's head is very similar to those of the neighbouring Burmese and Javanese, a finding which makes it abundantly clear that mere craniological data without reference to the limb proportions, somatological and integumental characters may land us in error, so also head form and other physical traits. The same fact emerges from Sir William Turner's conclusion, "Judging from the racial characters of the skull one draws the conclusion that there is no difference of moment in the form and proportions of this part of the skeleton between the Dravidian and Kolarian (Munda) tribes and support is given to the view of their essential structural unity as advocated by Mr. Risley" a conclusion very much against recent knowledge of raciology in India. Dr. Guha's claim that "though we have no direct evidence of the Negrito race in the old skeletal remains of India, the skull of a victim of human sacrifice found in a cairn at Jewargi is unmistakably negroid" requires further scrutiny in view of what has been said above.

Lapicque carried out some raciological investigations among the Kadars, Pullayans and Malsers in the Annamalai hills and found traces of brachycephaly which Quatrefages considers a 'negrito trait.' Lapicque measured 32 adult men and 24 adult women in two Kadar settlements in the winter of 1903-04. Discussing the Kadar data, Guha writes "whatever might have been the original type, there can be at any rate no doubt that this was Negrito, a conclusion reached independently by both Lapicque and myself and the photos of the Kadars (Figures 1-3a, plate II, Census of India, Report 1931, Vol. I pt. III) it is hoped will remove all further doubts about it." Lapicque did not get any evidence of a pure negrito race in India and his Negro-Paria race was sub-dolichocephalic in head form which he thought had disappeared by prolonged and gradual intermixture. In a recent paper on "Dravidian and Mon-Khmer speakers or Australoids?" A. Mitra and B. K. Chatterjee quote an extract from Lapicque originally quoted by Thurston, and concludes as follows : "Prof. Lapicque then leaves us in no doubt that he found no negrito population in purity comparable to the Andamanese and other Negritos but only a *metis* population, half savage and half Paria. From these he proceeded to reconstitute by measurements what he considered to have been the Negro-Paria race, subdolichocephalic in head form which he assumed to have disappeared probably by prolonged and gradual inter-mixture." (Indian Culture, Vol. VIII, 4). The tendency to mesocephaly noticed among the Bhils need not be taken as evidence of their affiliation with the Negrito which C. S. Venkatachar claims them to be, but may be due to their intermixture with a brachycephalic race, whose distribution is familiar to all students of Indian ethnology.

If we compare the various indefinite characters of the Bhils, the temptation to class them as distinct from the Pre-Dravidian tribes, 'Negrito' or 'Australoids' is difficult to get over and I believe, an intensive investigation into the raciology of Gujarat, both intra-group and inter-group variability would provide irrefutable data on the racial status of the Bhils. Further investigations are proceeding and very soon I expect to appear again in the pages of this Journal.

Elsewhere I said that the Bhils do not differ in their appearance from the various agricultural castes of northern India. The Bhils have a complexion varying from

olive to copper, have fine noses ; at one end they resemble the Gujars in their nose form at the other end they are found to own flat nose though the incidence of the latter did not appear to be very high. The Bhil women are handsome, fair and compare favourably with their neighbours. In stature, they usually show average Indian stature, lightly built weighing less than the average weight of the Indian labourer though it is not very complimentary to their wild and unfettered life in the jungles. Their eyes are full, expressive and dark, the women always excelling men in intelligence and industry. There is no evidence of the Mongolian fold, not a single individual was found with oblique eyes, while their face showed a sufficient growth of hair, unlike the Munda or the Mongolian face characterised by scanty growth.

IV

Dr. B. S. Guha's unpublished data on the Bhils have now been made available. The size of the Bhil sample is not large enough though anthropologists both in India and abroad have used even smaller samples to arrive at important conclusions. The data of Guha are placed along those from the Panchmahal together with the data on some known pre-Dravidian groups.

TABLE VI

	Bhils of Panch-mahal (Majumdar) (n. 187) ♂	Kannikker (Iyer) ♂ (n. 240)	Oraon (Basu) ♂ (n. 250)	Munda (Basu) ♂ (n. 250)	Bhils (Guha) ♂ (50)
Stature	162·67 ± .499	153·4	161·8	158·2	162·25
Max. Head Length	181·87 ± .430	182·0	186·2	187·2	182·1
Max. Head Breadth	137·48 ± .339	135·0	138·2	138·1	136·3
Bizygomatic Breadth	131·32 ± .355	123·0	130·7	131·7	131·5
Nasal Length	48·60 ± .241	40·0	48·7	48·4	48·4
Nasal Breadth	37·49 ± .176	36·0	40·2	40·2	38·7
Total facial Length	112·22 ± .487	101·0	115·8	111·8	112·8
C. I.	75·65 ± .206	74·0	74·8	74·3	75·0
N. I.	77·19 ± .543	89·9	82·7	83·3	79·95
T. F. I.	85·64 ± .362	81·6	88·7	84·9	85·9

Guha's data on the Bhils are not much different from those on the Bhils collected by me and the significance ratios between the two samples do not distinguish them either. If the sampling is random there is less likelihood of great variation in the mean measurements if the latter are taken from the same population, unless the techniques of measurements are widely dissimilar.

A comparison of the means of the various measurements on the Bhils and their indices with those of other tribal groups known to belong to the 'Pre-Dravidian' stock, also measured by me, will show how far on the laws of chance, the Bhil sam-

ples may be taken to have been drawn at random from a single population. In other words, how far the Bhils are entitled to separate consideration and mutual comparisons. The Bhil data has also been compared with a few high caste groups in the U. P. all of which are from my unpublished records. In cephalic, nasal elevation indices, the Bhils of the Panchmahal differ significantly from the Korwas, the Majhis, the Oraons, the Kharwars, while in one indicial character, namely the facial, significant differences could only be found between the Bhils and the Oraons (2·7) and the Kharwars (3·0. p.).

The Bhils show significant differences from the high caste people of northern India, the Brahmins of the eastern districts of the U. P. and those of the western districts as well, also from the Chattris of the U.P. who are long headed and leptorrhine. Of the eleven absolute characters, in three only viz., bizygomatic breadth, bignonial breadth and in total facial length, the Bhils show no significant differences with the Korwas, while in other eight, the ratios are above 6, showing real divergences. The Majhis show difference from the Bhils in head length, head breadth, nasal length, nasal breadth, nasal depth, but in other characters the difference is hardly significant. The Kharwars, another so-called Pre-Dravidian group show significant differences in headlength, nasal length, nasal breadth, nasal depth, total facial length, upper facial length and in stature. The Brahmins of the eastern United Provinces significantly differ from the Panchmahal Bhils, in head length, head breadth, minimum frontal diameter, bignonial breadth, nasal breadth, nasal depth, total facial length, upper facial length and in stature. The western U.P. Brahmins are more strongly differentiated from the Bhils than their colleagues in the eastern districts, while significant differences are found between the Rajputs of the U.P. and the Panchmahal Bhils in head length, head breadth, bignonial breadth, nasal breadth, nasal depth, total facial length and upper facial length.

That the Bhils have longer nose than the Pre-Dravidian tribes will be evident from the fact that the significant ratio with regard to this character is very high between the Bhils and the pre-Dravidian tribes (above 10·0) while between the Bhils and the Brahmins it is 1·94 between the Bhils and the Chattris 3·75. The more we analyse the data, the more it transpires that the Bhils are racially more distant from the so-called pre-Dravidian groups, while they approach nearer to the higher castes though the nature of the data, it must be admitted, is not such as to warrant us to formulate any definite conclusion.

In comparing the standard deviations we do not find much heterogeneity of the material and it is as it should be for we cannot expect much significant differences in human material. Most of the ratios are below 2; only in 2 characters i.e., nasal breadth and facial length in which the significant ratios go above 2·5 and this is between the Bhils and the Korwas, the latter being the most primitive and flatnosed Pre-Dravidian group we have measured. On the strength of the data as presented in the paper, we might tentatively conclude that the Bhils of Panchmahal do not represent the same people as those commonly described as 'Pre-Dravidian' and we should recommend linguistic and cultural studies to enable us to formulate hypothesis regarding the racial affiliation of the Bhils. The Bhil data from Rajpipla will be discussed along with those from the Dangs and western Khandesh in a later publication.

TABLE VII
ANTHROPOMETRIC MEASUREMENTS

Table of Means with standard errors for selected groups.
(From the unpublished measurements of the author.)

	Bhilas ♂ (187)	Korwas ♂ (101)	Majhis ♂ (156)	Kharwar ♂ (197)	Oraons ♂ (100)	Brahmins of East U.P. ♂ (86)	Brahmins of West U.P. ♂ (92)	Chattis of U.P. ♂ (139)
Head Length	181.87 ± .430	187.48 ± .567	187.12 ± .543	185.92 ± .462	189.43 ± .606	191.92 ± .702	191.35 ± .754	192.58 ± .562
Head Breadth	137.48 ± .339	134.62 ± .343	136.32 ± .545	136.86 ± .343	136.86 ± .407	139.88 ± .553	139.50 ± .491	138.72 ± .427
Nasal Length	48.60 ± .241	46.72 ± .333	46.70 ± .239	48.34 ± .237	47.54 ± .332	51.24 ± .314	50.40 ± .342	52.44 ± .338
Nasal Breadth	37.49 ± .176	39.73 ± .316	39.24 ± .210	38.47 ± .220	37.66 ± .263	36.67 ± .316	36.26 ± .279	35.47 ± .239
Nasal Depth	24.11 ± .142	21.44 ± .153	22.37 ± .127	22.19 ± .105	20.60 ± .158	25.49 ± .182	24.74 ± .182	25.02 ± .263
Min. Fron.								
Diam	103.36 ± .290	..	102.76 ± .344	102.34 ± .374	..	104.74 ± .426	104.46 ± .502	105.42 ± .185
Bizyg. Breadth	131.32 ± .355	130.34 ± .427	131.12 ± .452	131.22 ± .304	130.14 ± .481	133.36 ± .706	132.68 ± .536	131.70 ± .488
Bigonial Breadth	98.42 ± .374	97.49 ± .451	99.56 ± .500	98.57 ± .348	97.70 ± .485	100.49 ± .583	100.13 ± .525	99.23 ± .691
Total Facial Length	112.22 ± .487	111.28 ± .522	112.86 ± .490	114.16 ± .424	113.38 ± .655	118.30 ± .704	116.26 ± .716	117.80 ± .505
Upper Facial Length	62.18 ± .327	60.72 ± .473	60.68 ± .310	63.16 ± .329	61.58 ± .419	66.16 ± .455	65.26 ± .419	64.66 ± .324
Stature	162.67 ± .499	158.17 ± .505	163.45 ± .560	160.79 ± .396	161.45 ± .603	164.51 ± .551	165.03 ± .601	163.33 ± .482
C. I.	75.62 ± .206	71.90 ± .252	72.67 ± .243	73.60 ± .266	72.30 ± .284	72.92 ± .341	72.89 ± .341	72.12 ± .260
N. I.	77.54 ± .543	85.54 ± .859	84.28 ± .603	79.97 ± .548	79.52 ± .847	71.74 ± .714	72.16 ± .683	67.98 ± .574

TABLE VIII
STANDARD DEVIATIONS WITH STANDARD ERRORS.

RACIAL AFFILIATION OF THE BHILS OF GUJARAT

183

Characters	1 Bhils (187) ♂	2 Korwas (101) ♂	3 Majhis (156) ♂	4 Oraons (100) ♂	5 Kharwars (197) ♂	6 Eastern Brahmins U.P. (85) ♂		7 Western Brahmins U.P. (90) ♂		8 Chattris U.P. (137) ♂	
Head Length	5.88 ± 0.304	5.70 ± 0.401	6.78 ± 0.384	6.06 ± 0.428	6.48 ± 0.326	6.51 ± 0.496	7.23 ± 5.33	6.63 ± 0.398			
Head Breadth	4.206 ± 0.222	3.76 ± 0.265	4.696 ± 0.266	4.07 ± 0.288	4.806 ± 0.242	5.13 ± 0.391	4.71 ± 0.347	5.03 ± 0.302			
Minimum Frontal Breadth	3.097 ± 0.205	..	3.346 ± 0.189	.. ± 0.265	3.59 ± 0.265	3.95 ± 0.301	4.82 ± 0.355				
Bizygomatic Breadth	4.488 ± 0.232	4.29 ± 0.302	4.616 ± 0.261	4.81 ± 0.340	4.26 ± 0.215	5.682 ± 0.433	5.41 ± 0.479				
Bigonial Breadth	5.11 ± 0.264	4.53 ± 0.319	5.715 ± 0.324	4.85 ± 0.343	4.88 ± 0.246	5.41 ± 0.412					
Nasal Length	3.29 ± 0.170	3.35 ± 0.236	2.99 ± 0.169	3.32 ± 0.235	3.32 ± 0.167	2.91 ± 0.222					
Nasal Breadth	2.041 ± 0.125	3.18 ± 0.224	2.62 ± 0.148	2.63 ± 0.186	2.84 ± 0.143	2.933 ± 0.223					
Nasal Depth	1.737 ± 0.090	1.54 ± 0.018	1.59 ± 0.090	1.58 ± 0.112	1.48 ± 0.075	1.74 ± 0.129					
Total Facial Length	6.066 ± 0.345	5.25 ± 0.369	6.12 ± 0.347	6.55 ± 0.463	5.94 ± 0.300	6.53 ± 0.498	6.87 ± 0.506				
Upper Facial Length	4.047 ± 0.231	4.074 ± 0.287	3.87 ± 0.219	4.19 ± 0.296	4.62 ± 0.232	4.22 ± 0.322	4.02 ± 0.296				
Stature	5.470 ± 0.283	5.7 ± 0.357	6.194 ± 0.352	6.00 ± 0.426	5.56 ± 0.280	5.08 ± 0.390	5.76 ± 0.425				

TABLE IX

COMPARISON OF INDICES AND STANDARD ERRORS (Significance Ratios)

	Bhilis & Korwas	Bhilis & Majhis	Bhilis & Oraons	Bhilis & Kharwar	Bhilis & Brahmins of Eastern U.P.	Bhilis & Brahmins of Western U.P.	Bhilis & Chattris of U.P.
Cephalic Index	11·2	8·9	10·002	6·13	7·1	7·2	10·7
Nasal Index	7·87	8·22	2·96	3·15	6·38	10·93	11·69
Nasal Elevation Index	15·31	12·11	13·56	13·35	6·14	5·8	7·16
Facial Index	0·58	0·602	2·705	3·03	4·6	3·605	5·59

TABLE X

SIGNIFICANCE RATIOS FOR STANDARD DEVIATIONS WITH STANDARD ERRORS.

	Bhilis & Korwas	Bhilis & Majhis	Bhilis & Oraons	Bhilis & Kharwa	Bhilis & Brahmins East U.P.	Bhilis & Brahmins West U.P.	Bhilis & Chattris of U.P.
Head Length	0·36	1·83	0·34	1·8	1·43	2·2	1·5
Head Breadth }	1·52	1·18	0·54	1·06	2·2	1·3	2·26
Minimum }	..	2·23	..	1·127	0·054	2·8	0·4
Frontal Breadth }	0·469	0·37	0·78	0·72	2·44	1·508	0·134
Bizygomatic Breadth }	1·404	1·24	0·6	0·360	0·63	0·154	0·19
Nasal Length	0·208	1·25	0·104	0·26	1·36	0·101	1·91
Nasal Breadth	3·0	1·08	1·0	2·026	2·4	0·23	·256
Nasal Depth	0·98	1·15	1·8	1·015	0·3	0·2	1·01
Total }	2·8	1·11	1·90	1·56	0·214	0·343	1·21
Facial Length }	1·08	1·88	0·74	0·428	0·631	1·2	2·002
Stature	0·87	1·6	1·00	0·226	0·77	0·600	0·535

TABLE XI

SIGNIFICANCE RATIOS FOR THE BHILS AND OTHER GROUPS.

(Comparison of means and standard errors.)

	Bhils & Korwas	Bhils & Majhis	Bhils & Oraons	Bhils & Kharwars	Bhils & Brahmins of Eastern U.P.	Bhils & Brahmins of Western U.P.	Bhils & Chattris of U.P.
Head Length	7·901	7·58	10·17	6·047	12·67	10·93	15·17
Head Breadth	6·14	3·14	1·81	2·02	3·28	3·26	2·11
Minimum Frontal Breadth	..	1·9	..	2·16	2·49	1·89	1·22
Bizygomatic Breadth	1·63	·906	1·85	..	3·57	2·31	1·82
Bigonial Breadth	1·59	1·66	1·17	0·3	3·0	2·62	2·33
Nasal Length	12·28	14·44	10·4	10·03	1·94	3·746	1·7
Nasal Breadth	6·34	6·31	0·47	3·65	2·21	4·408	6·88
Nasal Depth	13·12	9·37	16·05	3·6	6·46	3·34	3·65
Total Facial Length	1·328	·928	1·42	3·0	7·11	4·67	7·96
Upper Facial Length	3·16	3·34	1·13	2·12	7·8	5·81	7·5
Stature	7·42	0·31	1·78	3·81	2·31	2·85	0·63

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LINGUISTIC SURVEY OF THE BORDERLANDS OF GUJARAT

FIELD-WORK II

By

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TRIPS UNDERTAKEN AND HELP RECEIVED : This field-work was mainly confined to the Banas Kantha area and was completed by two instalments. The first trip was made in the X'mas holidays last year. Starting from Harij, the nearest railway station, though more than 60 miles away from the destination, I went to Radhanpur via., Sami, crossing the area known as Vadhiar which has its own dialect, manners and customs. Next day, I travelled to Santalpur, a desert island between Cutch and North Gujarat via. Varahi, also an important linguistic centre. After passing 3 days at Santalpur in studying thoroughly the language of the district, I moved to Vao about 100 miles away in the North. On the way I touched places like Jajham, Suigam, Bhardua, Asara, Bakuna on the Gujarat side of the Ran of Cutch. From Vao a return journey was made through the districts locally known as Vavechi (with Vao, Madka and Vasad as its centres), Tharadri (with Eta and Nesdi) and Hindwani (including Bhabhar and Chalwada); and lastly from Radhanpur I travelled back to Harij covering in all the distance of about 225 miles in the motor bus. Throughout the whole journey which lasted for 9 days all arrangements including those of comfortable stay and food at the different places and for a fully equipped motor-bus were very kindly made on the recommendation of Mr. P. G. Shah, by the Dewan Saheb, Radhanpur state, Khan Bahadur Kadri who is himself a very keen Indologist and scholar of Indian dialects. This was a very fruitful trip inasmuch as besides making the study of the dialects of Santalpur and Vao, which was the main aim, I could hear the dialects of Vadhiar, Varahi, the Ran border, Vavechi, Tharadri and Hindwani, and note some of their characteristics. I am very highly indebted to both these personalities for the nice arrangements and have the greatest pleasure in thanking them both for furthering the cause of Gujarati philology to such a large extent. The second trip, made in March, started from Deesa and included within it, visits to Tharad and the villages on the Northern Border of Gujarat viz., Hathawada, Vaghasan and Daip. From Daip via Dhima I reached Vao once again where I stopped for two days as a guest of H. H. the Ranaji Saheb and the then Karbhari Saheb Mr. Apte. From there I visited Rachena on the furthermost North-west corner of Gujarat and returned to Deesa via Thorad. I thank H. H. the Ranaji Saheb and Mr. Apte for their hospitality.

The two trips taken together complete the whole Northern and Northwestern borderlands of Gujarat, as the boundary line of Gujarati language which was made to extend as far as Nenava in the FW No. 1, now joins itself up with Waghasan some 15 miles west of Nenava and proceeds forward in the west covering within the area the border villages Daip, Rachena, Kudalia, in the North and Bakuna, Asara, Bherduna, Suigam, Jajham and Santalpur on the North-west. A few miles further south on the Border

of the Ran of Cutch would link up with Kathiawar via. Jhinjhuwada, Patri, Khargodha and Tiker (Dhrangdhra State). I am glad to have been able to complete the FW of this area myself, as the country is so dreary and unattractive and facilities for travel in the service-buses, camels, etc., are so hopelessly uncomfortable, over-crowded and irregular that very few persons would like to undertake a journey to these parts.

2. COLLECTION OF SPECIMENS : These were collected in accordance with the details as shown in the table on page No. 190.

3. DIALECTS OF THE AREA AND THEIR GEOGRAPHICAL DISTRIBUTION : A close study of the specimens thus collected revealed the existence of the following dialects :

(i) *Santalpuri* or the dialect spoken by the people of Santalpur proper and as far as Varahi in the east and Jajham in the north. To the west and south of Santalpur, is the Ran of Cutch. This dialect mixes with Vavechi in the north and with Vadhiari of Radhanpur in the east both of which are the inland dialects of Gujarat.

(ii) *Vavechi* or the dialect of Vao beginning from Jajham in the south and reaching as far as the northern-most boundary of Gujarat upto Kudalia on the Ran of Cutch, and Daip in the East on the borderline of Gujarati-Marwari, and upto Bhabher in the east. It mixes with Marwari in the North, with Santhalpuri in the South and with Vadhiari in the East. The linguistic centre of this dialect appears to be Vao.

(iii) *Bakhashari* or the dialect of Bakhashar, a village in Thar-Parkar. The acquisition of this dialect was almost a windfall. Some Labhanas of Thar had come to Vao with mules for their usual traffic in rice and sugar, and two of them were brought to me. The Labhanas being an intelligent, trading community endowed with the knowledge of three Rs. and moving from place to place, are not expected to speak the purer form of their local language ; but thinking that whatever they speak is sure to reveal some traits of their local speech, I took the specimens of their language. These specimens are specially important because Sir George Grierson could not get any specimen of the real dialects of the place. What he obtained, by post, of course, was a specimen of the standard Gujarati written and sent to him by some local officer. The districts of Thar and Parkar are very far even from Vao and having been separated by the Ran of Cutch are almost inaccessible by a smooth journey. Moreover, there is an interesting feature about this dialect. It is cut off from the main Gujarati language by Marwari which intervenes for some miles. The exact distribution of the two languages is as follows :

From Vao we go to Asara, Kudalia and Mavsari on the Ran-side, the last-named being the last Gujarati speaking village. Then begins Marwari at Akodia and it continues to Dhingpura via. Bhovetra. Beyond Dhingpura, Gujarati again begins at Methi, and continues at Rangvati, Savgi, Kathala and the whole of Thar and Parkar on the west. Then again we meet Marwari in the east and Sindhi in the north.

The Bunjaras (or Vanjaras as they are called in Gujarat) and Labhanas (or Lohanas as they are called in Gujarat) speak this dialect. It will be seen from above that it is a big island segregated from the main Gujarati speaking land. A detailed survey of this dialect is a desideratum. There are, I am told, private Gujarati Schools and the language has still considerable vitality. It is likely that if it is neglected for a

long time, the neighbouring powerful languages, Sindhi and Marwari, will absorb it in a few generations. So far as my records show, there are already some signs of decay due to the pressure of foreign influence in this dialect.

(iv) *Tharadri-Marwari* : The boundary of this dialect begins on the north at Daip and via Vaghasan joins Nenava in the east mixing with Marwari all along ; in the south, it mixes with Tharadari proper, a dialect of Gujarati ; in the west it mixes with Vavechi, noted above and in the east it joins the borderland dialect Palanpuri-Marwari—a corrupt form of Gujarati. This patch of dialect appears to have no linguistic centre. This dialect is to be distinguished from Tharadari which is not a borderland dialect and which has Tharad, Deodar and other cultural centres.

(v) Besides these, I had an occasion to hear two more dialects ; one of which is Vadhiari or the dialect spoken in Vadhiar embracing roughly Harij in the east, Sami and Moonjpur in the South, Deodar in the north and Radhanpur-Varahi in the west ; and the other :

(vi) a *special language* of some 500 souls of phakirs of 4 villages under Tharad, viz. Hathawada, Vara, Khoḍa and Gordali (under Sanchor, Jodhpur). This dialect is so quaint and different from any form of Gujarati that it is quite unintelligible to any Gujarati speaker. It is strange how such a linguistic island came into existence in the midst of the Gujarati area round about. On examination I found that it was a mutilated and corrupt form of a Sindhi jargon penetrated profusely by the surrounding Gujarati local dialect, a remnant of what the forefathers of the present speakers had brought with them from Sindh generations ago. The speakers themselves are unable to give any name to their speech, nor do they know from what part of India their forefathers come and settled here. For want of any available name, I have called it the *Hathwada special dialect*.

(vii) Besides these, I came across one more form of language spoken by the Mussalmans of Radhanpur. It is Gujarati Urdu i.e. it is a form of Urdu highly saturated with Gujarati words, but expressed in a more or less definite Urdu grammatical frame. The ruling family of Radhanpur, being Mussalmans and claiming high nobility and antiquity, and the big officers, especially those who are Mussalmans, speak this form of speech. It appears to be purer than the so-called Urdu spoken by the Mussaimans of Palanpur. I have not attempted to study this form of the language.

4. LINGUISTIC CHARACTERISTICS OF THE DIALECTS : We shall now describe the first five of these dialects. The sixth one being a special dialect requires a special treatment which is given later on.

(i) *Santhalpuri* : The most important community in the district is that of the Sardars or the Rajputs who own lands and cultivate themselves or rent them out to others for cultivation. The other communities like Kumbhars, Kolis, Dhedhas are socially and economically dependent upon the Sardars. The Banias are few and though comparatively well-to-do depend upon the Sardars for buying the business commodities like bajri, cotton, etc. There are some Ayars who are immigrants and who have a few special manners and customs. They till the land for Sardars and are socially subordinate to them. The Brahmins are too few and too backward

Serial No.	Centre with District.	Name of the RS with his age.	The caste or tribe and the Dialect of the RS	Specimens supplied.	Date of recording.	Remarks.
1	Santalpur. Santalpur.	Vaghjibhai (50). Becharjibhai (52).	Bania, Santalpuri. Sardar, Standard Santalpuri. Ayar, Low. Santalpuri.	A, B, B, C.	30-12-43. 30-12-43.	
2	Santalpur.	Jutho Patel (42).		B.	29-12-43.	
3	Santalpur. Karanparup Santalpur.	Bhikho Meghwali (60).	Meghwali, Lower form of Santalpuri.	B.	28-12-43.	
4	Santalpur. Hathawada (Tharad).	Gemo Koli (30) Sumro Koli (22) Amad Phakir (40)	Koli, Low Santalpuri. Koli, Low Santalpuri. Mahommadan, Sindhi-Guj.	A. B. A, B, C.	30-12-43. 30-12-43. 20-3-44.	
5	Vaghasan (Tharad).	Thakarshii Devshi (36)	Kalbi, Tharadri	A, B, C.	21-3-44.	
6	Vaghasan (Tharad).	Uko (48)	Marwari Kalbi, Mar-Tharadri.	B, C.	21-3-44.	
7	Daip (Tharad).	Madhoji (32)	Sardar, Tharadri	A, C.	22-3-44.	
8	Daip (Tharad).	Balo (24)	Dhedh, Low Tharadri- Marwari	B, C.	22-3-44.	
9	Vao	Viram Solanki (39)	Rajput, Vavechi Standard	A, B, C.	1-4-44.	
10	Rachena (Yao).	Valo Parijapat (40).	Marwari Pottar, Marw-Vavechi	A, C.	24-3-44.	
11	Lodrani (Yao).	Kheto Bhat (23)	Bhat, High Vavechi	A, B, C.	25-3-44.	
12	Balkashar (Thar-Parkar).	Rupshi Parkho (28)	Labhana, Bakhshari	B, C.	25-3-44.	

to exert any linguistic influence. The speech of the Sardars is, therefore, the standard form of the local dialects. As specimens of the other forms of speech fluctuate more or less about this norm, I have collected specimens from the following castes : the Banias, the kolis, the Meghwals (or Dhedhas) and the Ayars. The influence of education on the speech is practically nil, as hardly 5 per cent of the population ever went to any school. The standard form is remarkably precise and exact so far as the pronunciation is concerned. The adjustment and the release of the vocal organs are so correct that the resulting pronunciation often surpasses even that of the educated men. Among the consonants, the stops preserve their places of articulation and there is no confusion between the aspirated and unaspirated consonants, which is the characteristic of the Palanpur-marwari border dialect. Only [ch] becomes [s] uniformly and [j] is dentalized to [ʃ] under certain circumstances. There is no aspirated tapped retroflex voiced sound, [r̥h] corresponding to its unaspirated form [r̥], as is found in other North Gujarat dialects. The dental fricative unvoiced [s] becomes the pharyngial unvoiced fricative [h] invariably ; while the palatal unvoiced fricative [ʃ] retains its position and purity in the future tense. Elsewhere, it is replaced by the dental fricative [s]. The voiced pharyngial fricative [h] is entirely dropped in unaccented and particularly in post-accentual positions. But the greatest peculiarity of this dialect is that it has no [l̥], the retroflex lateral voiced consonant which is so common in standard Gujarati. This clearly indicates the influence of Sindhi, through Cutchi, both of which replace the [l̥] by [r̥]. In vowels, the purity of pronunciation is preserved not only in non-nazalized but also in the nazalized forms. Thus [ā], [ū], [ī], etc., do not change under any circumstances. These phonetic peculiarities combined with the grammatical ones, to be described later on, characterise the speech sufficiently well to enable us to count it as a separate dialect.

2. *Vavechi* : Vao is a trade-centre of considerable importance and has the population of the Banias, the Kunbis, the Rajputs, the Brahmins and a few Mussalmans, some of whom are immigrants from Marwar. In the district, there are the Sardars and the cultivators who set the standard of linguistic tradition. Others more or less follow it. The normal type is the one represented by the native Rajput cultivator. H. H. the Ranaji Saheb speaks an elegant form of Vavechi while the lower types are represented by the lower classes. The language of Vao and round about is slightly different from that of the villages like Rachena, Lodrani, etc. situated exactly on the border line. I have, therefore, recorded the latter variety also. The Vavechi differs widely and distinctly from the Santalpuri described above. In fact the two forms differ so widely that one is inclined to place them as members of two different branches of the North Gujarat dialects. Here we do not find the chastity of pronunciation as we do in the Santalpuri. Some sounds are produced indeed with such dubious articulation that even a trained ear is often confused in recognizing them. The pronunciation of the final [-ū] is a case in point. At least 3 varieties [ū₁] (= [-u]) [-ū₂] (= [-ɔ]) [-ū₃] (= [-ā]) are easily distinguishable and are often used without apparent distinction. The SG [ā] is treated uniformly as [ɔ], which confuses itself with the [-u₂] pronunciation noted above. Thus : the 1st pers. sing. pres. and the 1st pers. pl. future (which end in [-u] and their plurals (which end in [-ā]) are often hopelessly confused. The change SG

[i] > [ɛ] is not so universal, though it has already started in favourable positions. These vowel-changes are due to the influence of Marwari. Coming to the consonants, the pronunciation of the velars shows a weakness. Followed by a palatal semi-vowel, they become palatals. Thus [k + o] > [ko], but [k + i or y] > [ci or cy]; [kh + u] > [ku], but [kh + e] > [che], etc. The palatals on the other hand tend to come forward and lose or weaken their stop element. Thus the two unvoiced pure palatals, aspirated and unaspirated, viz. [ch] and [c], are pronounced as alveolar affricates (indicated by [CH] and [C] respectively) and are often heard in fluent speech as the mere dental fricative unvoiced, viz. [s]. The voiced palatals are heard as [DJ] and [DJH] (represented by [F] and [FH] and often as dental spirants [F]). The unvoiced aspirated [ch] is also heard as the dental spirant sound [θ] besides the one noted just above. The transition from Santalpuri to Vavechi was noticed first at Jajham in a few sounds while going from Santalpur to Vao; while at Suigam all the changes noted above were in full play. These changes are further continued and crystallized in the Vadhiari form of dialect which should therefore be considered as a dialect very closely related to Vavechi. Unlike Santalpuri this dialect has a free use of [l]; the [s] is uniformly replaced by [h]; the voiced [h] is lost (in non-initial positions); the [r] is of the rolled variety sounding like [rr] and neither fricative nor tapped; there are two fricative sibilants [s] and [ʃ] in full play. These peculiarities are shared by the other North Gujarat dialects also except the Santalpuri where some of them are absent. One of the most outstanding characteristics of this dialect is that it does not palatalize the final consonant under any circumstances. In this respect it differs from many North Gujarat dialects and resembles the Surti, the southernmost form of the MG. Thus: all dialects of Guj. [vāv] but Vavechi [vāv]; so MG [lʌk̪] = Vavechi [lʌkh]. This dialect like the Santalpuri has no [rh].

3. *Bakkashari*: This dialect should be named as Thar-Parkari, but as my material is scanty and the specimens are from only one town called Bukhashar, in Thar-Parkar, I have adopted the narrower name. This dialect appears to be comparatively free from the Marwari influence. One of the most outstanding linguistic peculiarities of this dialect is that the vowel-nazalization is remarkably strong in it. All the five nasal vowels [ã], [i] [u], [ɛ] and [ɔ] are pronounced as fully nazalized ones. In this respect there is a close resemblance between this and the Santalpuri noted above. Unlike Vavechi, Vadhiari, etc., but like Santalpuri the SMG [i] and the SMG [u] are preserved. Many neuter nouns have changed their gender to mas. and they end in [-o] in sg. and [-ā] in pl. which is a case of replacement and not that of the loss of nazality. Excepting these nouns, the final [u] is retained. The [ã] regularly becomes [ɔ] when not replaced by [ã] in the pl. The vocalic groups [-ai], [-ie] are not shortened to [-ai] or [-i]. Coming to the consonants, they preserve their purity on the whole as in Santalpuri. The velers, for example, do not become palatals before a palatal vowel or a palatal semivowel nor do the palatals change to [s]; the dental spirant pronunciation of [J] is remarkably absent. The [s] is not changed to [h]. The use of [s] and [ʃ] is in full play; the sound [l] is properly pronounced and there is a frequent use of [rɔ], [ri], the Marwari post-positions. But the most important characteristic of this dialect is that like Sindhi, all words normally ending in consonants in SMG end in a vowel fragment which has the colour-

ing of i. e. u, or ə. They are represented in the phonetic transcription by the symbols: i; e, u, or ə as superscripts : e.g. Bakh [trʌn^ə] = SMG [frʌŋ], SMG [nʌv] = Bakh [nʌʌ^ə]; SMG [bär] = Bakh [bär^ə] etc. It is an archaism preserved under the influence of the more conservative language, Sindhi.

4. *Vadhiari* : The population of this tract consists of the Sardars, the Kunbis, the Banias, the Brahmins, the Kolis, the Kumbhars, the Dhedhs and a few Mussalmans. The last ones speak a form of the local dialect, not Urdu. The dialects of the three centres, Sami, Munjpur and Diodar differ slightly from one another. The dialect of Deodar is often called Hindwani in contrast with the Mussalmani of Radhanpur. The Sardars and the Kunbis speak the standard form and others speak the lower varieties of this form. Strictly speaking this dialect is merely a continuation of the Vavechi with all its sound-changes more accentuated and more crystallized than in Vavechi. The change of the veler to its corresponding palatal, mentioned in connection with the Vavechi above, is an established rule in this dialect ; so that words like [kāci] for SMG [kāki], [əcho] for SMG [akho], [d:crɔ] for SMG [di : dkrɔ] are regular formations in this dialect. The ambiguous palatal pronunciation of the voiceless sounds [c], [ch] in Vavechi is regularly replaced by the fricative [s]. Thus : SMG [kācu] = Vav. [kācɔ] = Vadhi [kāsū]; SMG [vachrɔ] = Vav [vatsrɔ] = Vadhi [vāsṛɔ]. The dental pronunciation of [J] gives place to the palatal spirant [ž] in accented and to [J] in unaccented syllables. The Marwari changes like [ã] > [ɔ], [ū] > [ɔ] and [i] > [ɛ] are less frequent. On the whole the language comes in line with the Jhalawari of Jhinjhawara, Patri and Tikar of Dhrangadra, excepting in respect of the treatment of [l] which is retained in this dialect whereas it is replaced by [r], as in Santalpuri, at Halwad, Tikar, etc. Vadhiari is not a border-land dialect, but its connections with Vavechi in the North and with Jhalawari in the South are too important to be ignored, enabling us as they do, to start a new theory about the distribution of the Gujarati dialects in North Gujarat and North Kathiawar.

5. *Tharadri-Marwari-Border Dialect* : The dialect of Tharad, locally known as Tharadri, has been mentioned in the field work No. I ; a few more peculiarities of the same will be noted later on. But the present dialect is to be distinguished from this Tharadri which is not a border-line dialect and which is spoken by the whole of the Tharad state area. The border-line dialect mentioned above is the northernmost form of Tharadri proper. The chief centres of this form of the dialect are Vaghasan and Daip, both in Tharad area. A few miles to the north is a powerful centre of Marwari, namely, Sanchore (Jodhpur State). This dialect is a mixture of Tharadri and Marwari. The population of this rather thin strip of land consists of the Deshi and the Marwari Kunbis. The Marwari immigrants speak a form of Marwari highly saturated with Gujarati (Tharadri) idiom and the native Kunbis, Banias, etc., speak a form of Gujarati rather liberally penetrated by the Marwari idiom. The Rubaris, Kolis, Dhedhs and Bhils (who make their appearance for the first time in this field-work) speak a lower form, while the Rajputs, Brahmins, Kunbis, etc., speak a higher form of this dialect. The standard is probably set by the Rajputs and Kunbis (deshi); and others imitate them more or less faithfully. Specimens have been selected from the natives as well as the immigrants, from the

higher as well as the lower forms of speech. This dialect joins up with the Palanpuri-Marwari Border dialect described in the FW No. 1., at Nanava, Vasan, etc. Thus the whole chain of linguistic survey of the borderlands beginning from Santalpur in the North-West to Virampur [Palanpur] in the North-East is connected together by means of the two FWS. This dialect shows the maximum influence of Marwari. In the body of the word, the nazalization is often dropped altogether, especially in case of ['e'], though in case of other vowels it is preserved in a feeble form. As a compensation the nazalization appears in wrong words and at wrong places. [s] become [h] invariably; [ś] is preserved in the future tense; the OI lingual [q] [ṣ] is pronounced as [kh] in Iws. It appears that this change is very old reaching as early as about 800 B.C. when the pratishakhyas note it in connection with the Vajajaneyi Samhita of the white Yajurveda. The MI grammar books and literary prakrits do not seem to have preserved it; but in the NI languages and in particular in some of the dialects of MG there are so many words which point back to this pronunciation of [ṣ] that their existence cannot be explained away as mere Sanskritization or the influence of Vaidika recitations. The existence of [l] and the absence of [rh] are shared by this dialect along with the other NG dialects. A few truncations are characteristic Marwarisms: e.g. [āi] > [ai]; [ai] > [i]; [iy] > [y]; [vy] > [y]; etc. The intervocalic [h] is lost. The regular passive of the strong verbs has the adventitious -r- infix between the root and the passive suffix; thus: passive of [khā] 'to eat' = SMG [khvāy] = Thar-Mar. Bor. [khav-r-āy]; rt. [pi:] 'to drink' SMG pass [pi : vāy] = Thar-Mar-Bor. [pi : v-r-āy] and so on. The Marwari immigrants have introduced many other changes, such as, for the MG sentence [jāvūchē], the Thar-Mar-Bor, has [javṇōhē], etc.

6. *The Hathawara Special Dialect*: This dialect is quite different from any of the dialects described above; indeed, it is not Gujarati at all. In pronunciation, grammar, syntax and vocabulary it differs widely from Gujarati, though the latter has penetrated into it to a considerable extent. In pronunciation, the purity of velars and palatals is its special feature, when, as stated above, they are subjected to far-reaching changes in the surrounding dialects. Thus the words like [cyār], [chē:], [pāñkhi] etc., are very common here. On the other hand there is a confusion between the retroflex and the dental sounds, the latter being changed to the former: e.g. [dīnu], [dīnosi] for SMG [devū], [devūchē], etc. Even the changes [s] > [h], [h] > zero, are absent in this dialect. The nazalization of vowels is conspicuous, short vowels occur far more numerously in this language than in Gujarati. Consonants are frequently doubled: as in [hatthē], [sAttē] [bhʌllo], [ruppo], [bʌccārɔ], etc. The treatment 'the nazal + an un-aspirated surd = the nazal and the un-aspirated sonant' is a feature common to the Panjabi, Lahanda and Sindhi. e.g. [panj] for MG [pāc]. In grammar the verb for 'to be' is different [āy], the pronouns of the 1st and the 3rd persons are also different [āu] and [i] respectively. The paradigms of the present, future and the past are also quite different. The genitive post-position is [jo, ji, etc.] as in Kacchi and Sindhi. A big list of words quite different from those in Guj. will be given in the detailed study. The words which generally end in a consonant in Guj., end in a small vowel having the colour of [u], or [i] in this dialect. Thus [sattu], [ʌtthē], [ʌkki] [hattu], [pʌggə] etc. The names of some of the most ordinary

objects are different in this dialect than those in Gujarati. The existence of the changes like [ā] > [ɔ] can be explained as being due to the influence of the Guj. spoken round about.

A HYPOTHESIS REGARDING THE DISTRIBUTION OF THE DIALECTS : The short description of the dialects given above together with their detailed study to be given later on, enables us to arrive at a plausible hypothesis about their distribution in the area. The first 5 dialects arrange themselves into 3 groups : (i) The Western or the Bakhashari—Santalpuri group. (ii) the central or the Vavechi-Vadhiari group and (c) the Eastern or the Marwari-Tharadri and the Marwari-palanpuri (See FW No. 1) group. The first group is characterised by the purity of pronunciation. The velars and the palatals are comparatively pure here ; the nazalization of vowels and consonants is strong here ; the closed long nasal vowels are not opened up here, i.e. [ū] and [i] do not change to [ɔ] and [ɛ], respectively. The Bakhashari maintains the sound [l] which appears to be an older feature, while the Santalpuri loses it under the influence of Cutchi. It is interesting to note that in Kathiawar, the Halari has almost all the characteristics of the Bakhashari except the absence of the sound [l] which as noted above even Santalpuri has lost. It is quite possible that on further exploration, we may discover a dialect in Thar-Parker having no [l]. In that case the three dialects, the Thar-parkari, the Santalpuri and the Halari would come completely in line with one another. There appears, therefore, to be nothing wrong in assuming that the Bakhashari-Santalpuri-Halari area represents one linguistic belt of very closely related dialects. In the same way, the changes shared by the Vavechi, the Vadhiari and the Jhalawari (the language spoken in the district beginning from Jhinjhada onwards to Patri, Bajana, Tikur, Wadhwan, Limbri and Dhandhuka in the East and upto Than in the west) are equally striking. The palatal rule (i.e. the change, a veler stop and a palatal sound = the corresponding palatal stop + and the same palatal sound), the existence of the sound [l], the change of the palatal stop to the dental fricative, the comparative freedom from the Marwari influence in nazalization, etc.—these traits are quite sufficient to enable us to mark out this area as the second linguistic belt of allied dialects covered by the Vavechi, the Vadhiari and the Jhalawari dialects. The last or the Eastern belt shows the Marwari influence at its maximum. The loss of nazalization, the opening up of the nasal closed long vowels and the want of the palatal rule noted in connection with the Vavechi-Vadhiari-Jhalawari group enable us to mark out the third belt—the biggest and the most important one—in North Gujarat covering the modern Palanpur, Patan, Cumval, Ahmedabad, and the Charotar areas and reaching as far as Baroda in the south and the extreme borders of Gujarat in the east. In this belt the influence of the Marwari is greatest, in Palanpur and Patan areas ; it goes on decreasing as we go south ; in Ahmedabad and Charotar it is less : while Baroda and beyond have the least. In Broach and Surat, it is negligible. It is easy therefore to see that the Marwari is super-imposed in this area on a more ancient dialect, and while spreading it has become feebler and feebler until at last it lost its force after covering Charotar. Such is not the case with the other belts. The Vav-Vadh-Thar-belt, for example, has its strongest traditions in Vadhiar and Jhalawar. The palatal rule—the most conspicuous feature of this belt—is not a Marwari characteristic at all, it is definitely weak in Vavechi and, though well-established in Jhalawad, is fading away in its out-skirts. The his-

tory of the Jhalas of Dhrangadra tells us that before they came to Halwad, they were at Patri. Thus they imposed on Jhalawar proper their own language which was a form of old Vadhiari, when they come to Halwad. Regarding the western belt, the Bakhshari with the characteristic [l] sound seems to represent an old form ; the Santalpuri, with the [l] lost under the Cutchi influence, is probably a later and a modified form of Bakhshari ; while the Halari, with the loss of [l] combined with the Cutchi traits is definitely the latest phase of the same dialect. The general linguistic position, then, appears to be as follows :— The entire Kathiawar and Gujarat had an early form of language closely connected with the Maharaṣṭri Prākṛit. This was overlaid in the Eastern belt by another dialect with predominating Marwari characteristics. In Jhalawar it was overlaid by the old Vadhiari, an old dialect, and in Halar by a form of old Gujarati similar to the old Santalpuri with predominating Cutchi influences. In this way the Vavechi-Vadhiari area and the areas of Broach and Surat districts in Gujarat, and Sorath and Gohilwar in Kathiawar have at present the form of language which is the representative of the old unimposed, substratum language, while the remaining areas have at present the language which is the result of the interaction between the old substratum and the newly super-imposed form. During my trips I have come across two minor points which go some way to corroborate the above hypothesis. The post-position [ci] in [vaveci], [rave-ci :] etc., which is the same as the Marathi post-pos. [cā], contrasted with the Marwari postposition [ri] in words like [tharad-ri] establishes the connection of Vavechi with Mod. Marathi. The very frequent use of [co], [ci], [cu] by Narsinh Mehta and other old Guj. poets of the 15th and 16th centuries in their poems indicate that this post-position was common on the whole Gujarati area before it was ousted out by the MG [no], [ni], [nu]. Secondly another post-position [tālū] 'excepting' now so common in Vavechi-Vadhiari area must be traced to no other old form except the Mah. Prakrit conjunctive participle form ending in -una as in the pkt. words like ghettuna, etc. The Mod. Marathi conjunctive participle in [-ūn] as in [karūn], [jāun], etc., also goes back to the same pkt. form. The fact that a post-position has developed from a participle like this is an ample proof for assuming a very common currency of such participle forms in the area in the past.

MARRIAGE-SONGS OF KATHIAWAD-II*

By

J. K. MEGHANI

Poignancy of the parting time is given vent in many a song, but in none of them is the hold on life's stern reality relaxed. Take for example the song of the last meal. The beautiful picture of a mother feeding her girl for the last time is drawn in the following :—

“ લોને એની કંચેળડાં, જમને વાર એ વાર રે
પછી તો જમશો સાસરે, જમશો ઉચ્ચિષ્ટ લાત રે.
કુર જમશો દીવાળી, રેઠલી આદિયવાર રે.
એક તે જમશો બુંગારલે, બીજું માજમ રાત રે.
ઘડી તે ચાલ્યાં સાસરે, રોઈ રોઈ લદ્ધિયાં તળાવ રે.
ટાંશડે સુખ લોઈ રિયાં, સ્લોવર ઘોયા છે પાય રે.
ઘડી તે ચાલ્યાં સાસરે, દાદો વોળાવાને જથ રે.
ધંઢું જીવો મારો દાદાજ, માતા સુવાસણી હોથ રે.”

(TRANSLATION.)

“ Here is your plate my darling ! Eat once, eat twice, eat to your heart's content.

“ Hereafter you shall dine at your husband's home, where but the crumbs will fall to your share.

“ Rice you shall get but once in a year on the Divali day, and wheat-bread only on Sundays.

“ Two meals a day and no more : one at noon and the other late at midnight.

“ As the darling goes, her tears fill many a pond.

“ She wipes her face with her silken scarf, and washes her feet at the lake.

“ To the father who sees her off, she blesses—Long long life to my papa and long married bliss to my mama.”

She blesses them one and all. Even her *bhabhi* (brother's wife) with whom a *nanand* (husband's sister) stands on a proverbially nasty relationship, she blesses with a long married love—

“ ધંઢું રે જીવો મારો વીરોજ, ભાણી સુવાસણી હોય રે.”

None however knew better than the Parsis of Gujarat what a grim fate awaited the girl at her new home. These new settlers from distant Persia, who proved to our wonder their capacity of achieving a complete identification of their alien culture with that of their good hosts, not only adopted the mode of Gujarati life, but hugged to their heart the folksongs of Gujarat. It was however, no mere borrowing. As the following Parsi marriage-song will show, their remarkable alchemy of transform-

* Continued from page 127 of Vol. VI, No. 3, 1944.

ing life's tears into pure gold of laughter was brought to bear upon their new tribal folkpoetry—

“ સાસુજ ! એમ ના જાણતાં કે વહુ મોટી રે
 અમે એને દ્વારીએ ને દૂધે પેણી રે.
 સાસુજ હૈયાં તે કરને ભોળાં રે
 જરખાઈને ના પીરસતાં થોડાં રે.
 સાસુજ ચમોણ તમે રખે તોડતાં રે
 ચમોણ તો ચમચમોણ ને જરખાઈ રેશે રે
 જરખાઈ બાવાળની વાટ જેશે રે.”

(TRANSLATION.)

“ Pray *Sasuji* ! think not that the bride is a grown up girl. You must know how tenderly we brought her up on curd and milk.

“ Pray *Sasuji* ! be always of good heart, and see that you do not underfeed our *Jarbai* (name of the bride).

“ Pray *Sasuji* ! don't pinch her tender flesh.

“ Your pinch will smart and burn ;

“ And poor *Jarbai* would cry for her papa.”

Obviously the Parsis of Gujarat picked up this sentiment from their Hindu neighbours, and equally obviously the Hindus of Gujarat carried their folksongs along with their swords and their herds from the lap of their early homeland, the Punjab. Here is an identical Punjabi song.

સુનેયો, સુનેયો, નમેયો કુંમો, અન્ઝ અન્ઝ દી સુનીયો એ:
 ને અસી હિતે ફેટે-પુરાને, રેશમ કરકે જાણેયો એ.
 ને સાડી બીજીની મંદા બોલે, અંદર બુડ સમજાયો એ.
 ને અસી હિતી બોલી ખાંદી, રાની કરકે જાનેયો એ.
 ને સાડી બીજીની ઘેઉ રિશેવે, પાની કરકે જાનેયો એ.
 ને સાડી બીજીની મેટા કસે, રેશમ કરકે જાનેયો એ.
 સુન એઓએ લાડેયા, એ મુહરેયા, માંદી ગાલી ન દેભી એ.

(પંજાਬી ગીત ૧૪૪ : સંં પંડિત સંતરામ.)

(TRANSLATION.)

“ O my new-made relations ! listen to my humble request :

“ If I gave her a dowry of rags, pray accept the rags as silk.

“ If you find her speech unmannishly, admonish her in private.

“ Although we have offered her as your slave, pray respect her as a queen.

“ If she spills your precious *ghee* (i.e. liquid butter) pray ignore it as though it were water.

“ If my girl spins coarse, pray consider it to be fine silk-thread.

“ And listen you mannerless lad ! you groom ! never abuse her mother to her face.”

I hope to be excused for a passing digression on the point of the linguistic kinship between Kathiawad and the Punjab. Delve deep into the layer of superficial

differences, and you will discover an amazing affinity between the dialects of all the territories lying in the Western India as distant as the land of the Five Rivers. Mark a few words in the above song—

નમે = નવાં રહાવે = ટોળે કતે = કાતે
લાઉઅા = લાડા. જનેઅા = જાણુનો.

Only a little familiarity with the Punjabi folksongs is enough to strike us with the fact that the geographical remoteness is quite illusory. A comparative study of folksongs has brought to my notice the similarity of not only the modes and forms of expressions, colloquial idioms and phrases, but word for word same lines. The same is the case with Nepalee and Garhwali dialects. Two factors will account for this unity : One is the common parenthood of the Prakrit Apabhramsa languages which are our real mothers : and the other, the mighty route of our migration. Amidst all the disintegrating forces, the folk literature firmly knit our various races together. We drank at the same fountain. The present-day attempts at a political and economic unification shall have to be closely followed by the efforts to dig out the genuine cultural and linguistic oneness which lies buried below all the existing debris--buried long, yet alive.

Let us now leave the lamentations of the parting songs of marriage and proceed to watch how step by step the folkmuse was at work to make the bride—the tender plant torn out of its parental soil—feel at home with the strange new situation. I have shown in the preceding pages what pains the groom has taken to coax and cajole his bride. He has practised the poetic art of persuasion on his ‘cuckoo.’ From the high to the so-called low, all communities have these coaxing songs. From the labour-class women of the Marwari settlers in the city of Bhavnagar, I succeeded in obtaining a few such marriage-lyrics—

પગે પગે વાવડલી ખોદાંદું હો રૂપાળી લાડી,
પગે પગે વાવડલી ખોદાંદું હો લાખેણી લાડી,
લઈ ચાલાં મારે દેશ.

(TRANSLATION.)

“At each one of your steps I will sink a new well O my priceless beauty ! and thus I will carry you to my land.”

“દેશકડો ઉરિયામણો લાગે હો લાખેણા લાડા !
દેશકડો ઉરિયામણો લાગે હો રૂપાળા લાડા !
નહિ ચાલું થારે દેશ.”

“Your land looks frightful to me O groom ! I shall not go to your land.”

The deep appeal of this song can be appreciated only if we catch the background, viz., the waterlessness of Marwar. How frightening it is to a girl whose most difficult task it is to procure water for the family. What else could relieve her of that terror but the promise of her Marwari *Farhad* to sink a well at each one of her footsteps. Next to the need for water comes the feminine craving for gold and silver, which the tract of Marwar would be the last on earth to yield. No promise is however too extravagant for a woman-hungry male to be made to an unyielding female !—

મારા તે દેશમાં રસું ધણું રે વની !
 કર દેશાં ધોળી સફેત,
 આળક વની ! કર દેશાં ધોળી સફેત.

* * *

મારા તે દેશમાં સોનું ધણું વની !
 કર દેશાં પીળી હળૂદ—આળક વની ! ૦

* * *

મારા તે દેશમાં કંકું ધણું વની !
 કર દેશાં લાલ લપેટ—આળક વની ! ૦

(TRANSLATION.)

“There’s plenty of silver in my land, O my bride !

“Wherewith I’ll dye you all over in glittering white.

“O baby-bride ! all over in glittering white.

* * *

“There’s plenty of gold in my land O bride !

“Wherewith I’ll paint you all over in turmeric-yellow.

“O baby-bride ! all over in turmeric yellow.

* * *

“There’s plenty of *kumkum* in my land O love !

“Wherewith I’ll smear you red from tip to toe.

“O baby-bride ! all red from tip to toe.”

* * *

As if this imagery abundance of water, silver, gold and red-dye was not enough to induce her, further promises—of course quite false—are made in the following :—

વનરી, થારે સસરેળુ તોલર બાંધીએ,

વનરી, હીડારે ઉમાટે ચાલી આલ

રે મારી હરિયા વનરી ડાયલડી !

લાડી ! અંધા પાડે ને તેરી રસ ઢો,

લાડી ! જમણરો વડેરો સવાદ

રે મારી હરિયા વનરી ડાયલડી !

લાડી ! મેલો ભાતારી ચટુ અંગળી,

લાડી ! મેલો ભાવાળવાળો હેત

“ રે મારીૠ ”

(TRANSLATION.)

“Your father-in-law has made a lovely swing for you O bride !

“Hurry up for the joy of swinging,

“O my cuckoo of the greenland !

“Ripe mangoes await you there, and the mango-juice flows all over.

“And the apples of my land taste wondrous sweet ;

“Hurry on, hurry on O my love ! Hurry on to my land,

"Now leave off your mother's loving finger,
 "And leave off your father's love,
 "My cuckoo of the greenland !
 "Hurry on to my land."

But an appeal to mere emotion did not suffice for the task of establishing a new contact. Provision was made to awaken an interest into the intellectual side of life. Nothing in folklife could be a more simple method of stimulating intellect than the Riddle. The riddle is a familiar devise to every student of folklife. Riddle hovered over the early dawn of a child's intelligence. From granny's toothless mouth the showers of riddles poured down each evening on the budding plant of the babe's thirsty understanding. At this early stage of life the riddle took the form of Nursery Rhymes like these—

१

"એક જનાવર ધ્રું
 ક પૂછડે પણી પીતુ."
 —દીવો.

२

"ગણ્યા ગણ્યા નૈ
 વીજ્યા વીજ્યા વીજ્યા નૈ
 તોથ મારી ડાયલીમાં માગુ.
 —તારા અને આંખ.

३

"ધરમાં ધર
 તેમાં ડેસરીઓ વર."
 —ચુલાનો અજિન અથવા નાળી-
 એરમાંનો ગોટો

४

"એક ડાડીમાં બતરીસ ભાવા."
 —મોમાં દાંત

૫

"વન વગડામાં તેણી દાંત કાઢે."
 —કપાસ

(1)

A tiny bird that drinks through its tail.
 —The lamp.

(2)

"They can't be counted,
 "Can't be collected,
 "Yet my tiny box can contain them."
 —Stars and the eye.

(3)

"A house within the house,
 "And there the lover plays."
 —Fire in the hearth
 or, the kernel of a cocoa-nut.

(4)

"Two and thirty naked fakirs in a
 hole."
 —Teeth.

(5)

"An old lady that laughs in wilder-
 ness."
 —Cotton in the field.

A number of such nursery riddles sharpened the infant's brain, strengthened its poetic wings, and shaped its sense of rhythm. Thereafter the Riddle greets us in grown up girls' circular street-dance songs (રસડા) where it takes a subtler form—

વેત તે જેવડી વરખડી રે
 ડાલાં તે જેવડાં કૂલ વાલા !
 કાણાં તે બિતરે કડપલે રે
 પાકનાં થાય મૃદુ વાલા !

ચતુર હોથ તો ચેતી રે લેને,
મૂર્ખ કરે વિચાર વાલા ! —કુંભારના ચાકડા પર થતાં વાસણ

2

લેસ વીંઆણી પાંડ પેટમાં રે
હૃદ કચોળે જન્મ વાલા !
ચતુર હોથ તો—ડેરી અને તેનો રસ.

3

સસરો જમાઈ ખાપ ષેટડો રે
ચારે વંચે એક નાર વાલા !
ચતુર હોથ તો—તરથાર.

સાસુ વહુ મા ને દીકરી રે
ચારેનો એક લરથાર વાલા !
ચતુર હોથ તો—સાડલો)

(TRANSLATION.)

(1)

“A plant no bigger than the length of my palm ;
“Yet the flowers on it grow as big as a basket.
“Pluck them abundant while they are raw,
“And sell them when ripe.
“Make out my riddle you wise ones !
“And rack your brains in vain you fools !

(The potter's wheel and the clay-pots.)

(2)

“How strange ! my buffalo has delivered, its calf has not yet come out, still the milk from her udders doth overflow my glass.

Make out my riddle O wise ones etc., etc.

(Ripe mango—its juice flowing out while the stone remains inside.)

(3)

“How strange ! father, son, son-in-law and father-in-law, all have only one wife between them. (A sword.)

(4)

“How funny ! mother, daughter and daughter-in-law have only one husband between them all ! (A lady's headwear.)

The riddle is again sighted in the bardic tales of love and chivalry, as an intelligence-test adopted by princesses in selection of their match. One such tale in Kathiawar is that of *Sona* and *Hala'man*. (સોન—હલામણુની વાતાં) This tale is well-known to every herdsman and peasant. The couplets called *dooha* (દુહા) in which this entire tale is versified and preserved by word of mouth from generation to generation

rang until recently in every vale and field of Kathiawar. *Sona*—the Rajput maiden, and *Hala'man*—the Prince of Ghoomali were attracted to each other. But *Sona* did not count on infatuation alone. Intent upon testing the intelligence of her suitor, she sent her maid to the Court of the city of *Ghoomali* with the following riddle:—

“ ધારુ વિષુ ને ધડિયાં
એરણુ આલદિયાં નહિ. ”

(What are those ornaments that never the goldsmith's hammer or anvil have touched?)

The above pair of lines was the first half of a verse. The verse was to be completed by adding two lines that should contain an apt solution of the riddle. Quickly came back the satisfactory solution duly versified—

“ ધારુ વિષુ ને ધડિયાં
એરણુ આલદિયાં નહિ,
સરવડ સ્વાત તણું
મળે તો મેતી નીપને. ”

(TRANSLATION.)

“ The ornaments that never the hammer or anvil have touched are made only when the raindrops of *Svati* are available. They are the pearls ”

The solution was rendered more poetic by the solver. He added one more verse—

“ માતા વસે મેરામણુ
પિતા વસે કૈચાસ,
જૂનાં જોયે તો મેઝદું
નવાં તો આસો માસ. ”

(TRANSLATION.)

“ Their mother (i.e., mother of pearls) resides in the ocean and their father (i.e. the *Svati*-rain) lives far at the other extreme in mount Kailás. Want you old ones? Can send them now. The new ones could be had in the month of *Aso* alone.” (The belief being that the rain-drops of the *Svati* constellation alone can generate pearls. This particular rain falls in the last Hindoo month—*Aso*).

The overjoyed maiden *Sona* instantly receives a shock at being told that the solver of the riddle is not her lover *Haláman* but his stupid uncle Shiyaji, the ruler of *Ghoomali*. But being under a vow that whosoever solved the riddle could claim her hand in marriage, she has to go to *Ghoomali* for due consummation of marriage. There she comes to know of the deceit. The solution was that of *Haláman*, but the uncle had compelled the nephew to pass it on to himself since he wanted to marry *Sona*. *Sona* inquires of *Haláman*, but he had left already for foreign lands under the ruler's command of exile, held too sacred in those times to be disobeyed. *Sona* sets out in hot pursuit of *Haláman* and after traversing many a land arrives just in time to join the corpse of her lover in eternal union on his funeral pyre. On the Hábá Hill of Sindh the broken-hearted *Haláman* is killed by a fall from the public swing at the *Akhátrij* Fair. (This annual fair is held in every village on the third day of the hot Hindoo month *Baisakh*, its peculiar feature being the public swings which all and sundry enjoy.).

(To be continued.)

ગુજરાત અને આસીરિયા

પ્રાચીન સંબંધો ઉપર નવીન પ્રકાશ

(શ્રી હૃષ્ણુનું આસીરિયા દેશપર આકેમણું અને વિજય)

અમૃત વ. પંડ્યા

હિંદી સ્થાપત્ય કળાના અભ્યાસીઓએ પરિચિત હશે કે એ કળાના પ્રાચીનતમ નમૂનાઓમાં આસીરીયન સ્થાપત્યના તત્ત્વોનું પ્રતિબિંદિ નજરે પડે છે. ઈ. પુ. ત્રીજ સૈકાની સાંચી અને લાલુપટ્ટાની ધ્મારતો પર ડ્રાતરેલાં ડેલાંડ ગ્રેટિઝ દા. ત. પાંખધારી વૃષભ (Winged Bull), નાગપાશ (Intertwined serpents), વિશિષ્ટ શૈલીની વૃક્ષઘટા દર્શાવે આસીરીયન સ્થાપત્યનાં રૂપ્ય (Intertwined serpents), વળી રાજસિર (આચીન રાજગૃહ) માં મૌર્યકાળપૂર્વની એક ધ્મારત કે જે 'જરાસંધ કી અતુંકરણો' છે. વળી રાજસિર (આચીન રાજગૃહ) માં મૌર્યકાળપૂર્વની એક ધ્મારત કે જે 'જરાસંધ એડુક' કહેવાય છે તે એભીલોન નગરીના ધતિહાસ પ્રચિષ્ઠ મીનારનો અવશેષ લેખાતી ધ્મારત 'બિર્સનિમએડુક' કહેવાય છે. વળી શનપથધારણાણ, મસ્યપુરાણ અને મહાભારતમાં વર્ણવેલી મતુના રૂપ્યને ખૂબ મળતી આવે છે. વળી શનપથધારણાણ, મસ્યપુરાણ અને મહાભારતમાં વર્ણવેલી મતુના જલપ્રકલ્પની કથા આસીરીયન જલપ્રકલ્પની કથા જેડે અદ્ભુત જાગ્ય ધરાવે છે; સતી સાવિત્રીનું આપ્યાન ધર્મસ્તાર દેવીના પરલોક ગમનના આસીરીયન આપ્યાન સાથે ખૂબજ મળતું આવે છે. આ પ્રમાણે આપ્યી કળા તથા આપણા સાહિત્યમાં એવું ધણું ધણું છે જે પુરાતનકાળમાં હિંદ અને આસીરીયા વર્ચ્યે સાંસ્કૃતિક આપદેના ગાઢ સંબંધનું સૂચન કરે છે.

ગુજરાત હિંદનું તેની પશ્ચિમ તરફનું અંગ છે. હિંદનો પશ્ચિમ જગત સાથેનો સંબંધ સમુદ્રમાંગે ગુજરાત સાચવાનું આવ્યું છે, એટલે એ જેતાં હિંદ અને આસીરીયા જેડે જે સંબંધ ચાલુ રહેલો તેમાં ગુજરાતે, તેની જોગાલિક સિથિતિને જોતાં, જરૂર લાગ લજાવ્યો હોય એમ લાગે છે. એ સંબંધોની તપાસ તે પ્રતુત લેખનો વિષય છે.

જરાસંધકી એડુક, લાલુપટ્ટા અને સાંચીના જેટલી આચીન ધ્મારતો ગુજરાતમાં હજુ મળી આવી નથી, એટલે આપણે નાણુતા નથી કે ગુજરાતનું આચીનતમ સ્થાપત્ય ડેવું હતું, એટલે જે તેમાં પણ આસીરીયન તત્ત્વાં હશે તો પણ આપણે તે વિષે કંઈકણી શક્તા નથી. કાહિયાવાડના સાગરકંકણનું પુરાનેખણ થયે આપણે ત્યાંના આચીનતમ સ્થાપત્યના નમૂના જરૂર એ શક્ય લાગે છે. વળી એ સમયની ખોળ ડ્રાઇ પ્રકારની પુરાતત્વ સામગ્રી પણ સંશોધનના અભાવે ઉપલબ્ધ નથી, એટલે આપણું પ્રસ્તુત નિબંધમાં આદરેલી તપાસ માટે એકમાત્ર આચીન સાહિત્ય પરજ આધાર રાખવો પડે તેમ છે.

ઈ. પુ. ઉત્ત૦ માં શ્રીકાએ આસીરીયાનો કણનો લીધેલો એટલે તે તથા ત્યાર પણીના કાળમાં આ દેશ અને ગુજરાત વર્ચ્યેના સંબંધની વિગત શ્રીક અહેવાલોમાં મળી આવે છે ને તેના ઉપર પુષ્કળ લાખાઈ ગયેલું હોવાથી અહીં કંઈક પણ લખતું નિર્દ્ધક છે. જિજાસુઓએ H. G. Rawlinson નું Intercourse between India and the Western World વાંચ્યું. એ વિષયની ગ્રંથસૂચી પણ તેમાં આપેલી છે.

બૌદ્ધ સાહિત્યના ગ્રંથ 'ભતકમાલા'માં ખુદના પૂર્વજનો સંબંધી કથાઓ આપેલી છે ને એમાંની ધણું કથાઓ ખુદપૂર્વના હિંદનો પ્રથાલ આપતી લેખાય છે. એ ભતકમાલામાં 'આવેરુ ભતક' નામની એક કથા છે ને તેમાં જરણવેલું છે કે લાલુપટ્ટા (ભરૂચ)ના વળાણુવટીઓ બાવેરુ (એભીલોન નગર) સાથે² મોટા પાચા ઉપર વેપાર ચલાવતાં બાવેરુ ભતકમાં આપેલી વિગત ધણી હુંકી છે ને તેમાંની ધતિહાસ યોગ્ય હકીકત તારૂણી શક્ય તેમ નથી.

¹ એભીલોન નગરનું ખૂબ એભીલોનિયન નામ 'આવેરુ' હતું ને એ એભીલોનના ભતકમાલામાં મળતા નામ 'આવેરુ' સાથે મળતું આવે છે. આવેરુનો અર્થ એભીલોનીયન લાખામાં થાય છે 'ક્ષારોચાળી નગરી'; આપણે ત્યાંની ક્ષારાચતીના અર્થ ખૂબ એજ થાય છે. ક્ષારકાંતું ખૂબ નામ ક્ષારકાંતી હતું નહિ કે ક્ષારકાંતે મોંધપાત્ર છે.

હિરોડિટસ, રટ્રોયો, ડાયોડોરસ સિદ્ધુલસ. વગેરે ગ્રીકાની નોંધામાં આસીરીયાની 'સેમિરોભિસ' નામની રણણિનું જુવન વૃત્તાંત લખેલું મળ્ણો આવે છે. આ રણણિના અસ્તિત્વને પુરવાર કરતી પુરાતત્વ સામચ્ચી હજુ મળ્ણો નથી. ઈ. પૂ. નવમા સૈકામાં એ થયેલી મનાય છે ને ગ્રીકાની નોંધા અનુસાર તે હિંદુપર જળમાં આકામણું કરી પંનલણ સુધી પ્રવેશી ગઈ હતી ને ત્યાં તેનો પરાબવ થતાં તે પાછી આસીરીયા ન્હાસી ગયેલી અને તુરત ત્યાં મરણું પામી હતું.² આનેકાન્ડરના જેવા એના હાલ પણ થયા હતા.

પેલેરટાઇનનો મહાન રાજ સેલોમન કે ને ઈ. પૂ. ૬૬૦ લગભગ ગાદીપર બેઠેલો મનાય છે, તેણે શ્રીનિશિયામાં ટાયર નગરમાં રાજ્ય કરતા રાજ હિરમ જેઠે સહકાર સાથી હિંદ સાથે દરિયાઈ વેપાર ચલાવેલો, અને હિંદમાં 'ઓદ્રિસ' બંદરથી માલની લા લઈની કરના લાગેલો.³ આ 'ઓદ્રિસ' એટલે 'સૌવીર' બંદર કે જે સૌવીર દેશનું સુખ્ય બંદર હતું એમ કનીધામ વગેરે વિદ્ધાનોએ માન્યું છે. સૌવીર પ્રદેશ સિદ્ધું-દેશની પૂર્વે પ્રાચીન સરસ્વતીના કાંડેકાં હો, સુલતાન નજીકથી તે દક્ષિણે કચ્છના રણના ઉત્તર કાંઢા સુધી, પ્રસરાલો હતો. આ જેતાં સૌવીર બંદર તે કચ્છનું રણ, કે ને ઈ. સ. ના પ્રારંભના સૈકાંએ સુધી સમુદ્ર હતું,⁴ તેના કાંડેજ આવેલું હોવું જોઈએ ને આ પ્રમાણે સૌવીરની રિથતિ ગુજરાતના સાગર સાથે સંબંધ ધરાવતી લાગે છે. આ માત્ર એક તર્ક છે. સૌવીર બંદરના અવશેષો મળ્ણો આવે ત્યારે ખરી માહિતી મળે.

આપણે જ્યારે એની પૂર્વના કાળમાં ડેકિયું કરીએ છીએ તો મહાભારત યુદ્ધના કાળ સુધી આપણી દૃષ્ટિ પહોંચે છે. એ સમયના હિંદ્ની હકીકત મુખ્યત્વે મહાભારતમાં વર્ણિતેલી છે. એ અંથ ઈ. પૂ. ધીન કે ત્રીજા સૈકામાં રાયલો સિદ્ધ થયો છે. એ પૂર્વે તે કંદ્રથ રૂપે હતો. મહાભારતમાં ગુજરાતને લગતી ટેટલીક તત્કાલીન વિગત મળે છે; પણ હરિંશ પુરાણું કે ને મહાભારતની પૂર્તિ ગણ્યાય છે તેમાં ગુજરાત સંખ્યાંધી ટેટલીક વિસ્તૃત હકીકત મળ્ણો આવે છે. એ પુરાણું અને તેમાંની હકીકતોની પ્રાચીનતા અને પ્રમાણિકતા વિષે એક પ્રભર હિંદી પુરાવિદ ડૉ. રામપ્રસાદ ચંદ્ર લખે છે:—

"હરિંશ તેના વર્તમાન સ્વરૂપમાં જે કે બહુ આચીન નથી; પરંતુ વ્યાકરણાચાર્ય પાણ્ણિનિના સમયમાં એ તેના મૂળ સ્વરૂપમાં અસ્તિત્વમાં હોય તેવાં પ્રમાણે 'અષાધ્યાયી' (અધ્યાય ૪,૧,૧૧૫; અને અધ્યાય ૬,૨,૩૪) માંથી આપણને મળ્ણો રહે છે." (The Indo-Aryan Races, Part I, p. 27)

વળી હરિંશમાં વ્યક્તિઓનાં કેટલાંક એવા નામો મળ્ણો આવે છે કે ને બીજાં પુરાણોમાં નથી જણ્યાતાં. એ નામોને લગતું વિવેચન કરતાં ઉપરોક્ત વિદ્ધાન તેજ પુરસ્તકમાં આગળ જણ્યાવે છે:—

"...એવાં નામોની યાદી પાણ્ણિની એ સાહિત્યમાંથી મેળવી હોય, તે તેના સમયમાં નિર્વિવાદે અસ્તિત્વમાં રહ્યું હોવું જોઈએ. મહાભારત કે જેનું હરિંશ એક ભાગ લેખાય છે તેનો ઉલ્લેખ આશ્વલાયન ગુણ્ણસૂત્ર અને અષાધ્યાયી (અ. ૪,૨,૩૪) માં મળ્ણો આવે છે. પાણ્ણિન મેડામાં મેડે ઈ. પૂ. પાંચમા સૈકામાં થયેલો મનાય છે (જુઓ ઐતરેય આશ્વલાયની પ્રસ્તાવનામાં ડૉ. ક્રીથનો અભિપ્રાય; પા. ૨૪; Oxford, ૧૯૦૮). આ સમયે વૈદિક કાળની ડથા પરંપરા વૈદિક વિદ્ધાશાળામાં જાણવાઈ રહી હતી, માટે હરિંશમાં મળ્ણો આવતી વૃણિ અને અંધક કુલની કથાએ વૈદિક કાળથી પ્રયત્નિત હોઈ તેમના મૂળારૂપને અનુસરતી હોવાનું જણ્યાય છે." (Ibid, part I, p. 27)

હરિંશમાં ગુંથાયલાં કથાનકો સાવ ગપ્પાં તો નથીજ તેની રહેણ પ્રતીતિ માટે એકજ પ્રસિદ્ધ વિદ્ધાનનો માત્ર એકજ અભિપ્રાય અહીં આપ્યો છે. પૌરાણિક કથાઓના કાળ તથા પ્રમાણિકતા

2. Herodotus, I, 184; Strabo, XVI, 1 and 2; Diodorus Siculus, II, 3 and 4.

3. Bible, Old Testament, I Kings, V, 1-12.

4. The Periplus of the Erythraean Sea, Eng. trans. by Wilfred H. Scroff (1912), p. 38.

વિષે હાલમાં ખૂબ ચર્ચા ચાલી રહી છે. પ્રતુત લેખ સંક્ષિપ્ત હોવાથી આ વિષે અહીં વધુ લખાય તેમ નથી. આપણે ત્યાં શ્રી. પ્રહૃતાદ ચંદ્રશેખર દીવાનજી અને શ્રી. દુર્ગાંશુકર શાસ્ક્રીએ એ વિષે ડીક પ્રમાણમાં સાહિત્ય લખ્યું છે.

મહાભારતના કાળમાં ગુજરાતની પાટનગરી દ્વારાવતી (દ્વારકા) હતી. એ નગરી કયાં અને કેવી રીતે શ્રીકૃષ્ણ વસાવેલી તેની વિગત હરિવંશ પુરાણના અધ્યાય ૧૧ માં વિસ્તાર સાથે આપી છે. એ દ્વારાવતીને કુરસથદીના અવરોધે પર પ્રકાસપાઠણી પૂર્વ દિશાએ ડોઈનાર નજીક હાલ જ્યાં મૂળ દ્વારકા છે ત્યાં વસાવવામાં આવી હતી. હાલ એખામંડળમાં જે દ્વારકા છે તે પછીના કાગળી હોઈ ફૂલણુના સમયની દ્વારકા નથી. આમ તો એક ત્રીજી દ્વારકા પણ કાદિયાવાડમાં પોરણદર અને મિયાણીની વર્ણને છે. આ વિષે હું મુંઅધિના અઠવાડિક 'પ્રવાસી'માં સને ૧૬૪૦ માં 'ગુજરાતની પુરાતન નગરીઓ' પર લખેલી લાંઘી ક્ષેખમાળાની ડિડિક 'કુરસથદી' અને 'દ્વારકા'માં વિસ્તારપૂર્વક લખી ચુક્યો છું. આ દ્વારાવતીના રાજયકર્તાની કે જે યાદો હતી તેમને આસીરીયનો જોડે ધાડો સંબંધ બંધાયો હતો ને તે એટલે સુધી કે યાદોના આસીરીયન કંન્યાએને પરણુતા થયા હતા.

શ્રીકૃષ્ણના સમયમાં બાળ નામનો અસુર રાજ હતો જે અસુર બાળાસુર કહેવાતો હતો. તેના પાટનગરનું નામ શાણિતપુર હતું. એનો ઉદ્દેખ કયાંક કયાંક રહિવરપુરના નામથી પણ મળે છે. આ બાળાસુરને ઉધા નામની પુત્રી હતી. તેના ચિત્રદેખા નામે એક સાહેલી હતી જે બાળાસુરના મંત્રી કુલાંડની પુત્રી હતી. ઉધાએ એક રાત્રે સ્વઘનમાં એક સુદૂર રાજકુમાર જોગો ને તેના પર ઉપાને આસદિત થઈ આપી. ચિત્રદેખાએ દેશદેશના રાજકુમારોના ચિત્રો દોરી દોરીને ઉપાને બતાવ્યા ને તેમાંનું એક ચિત્ર ઉધાએ સ્વઘનમાં જોગેલા રાજકુમારનું જણાયું. આ રાજકુમાર તે શ્રીકૃષ્ણનો પૌત્ર અને પ્રધુનનો પુત્ર અનિરુદ્ધ હતો. તેને લાવવા ચિત્રદેખા દ્વારાવતી આવી અને અનિરુદ્ધનું નિદ્રાવસ્થામાં હરણ કરી શાણિતપુર લઈ ગઈ અને ત્યાં તેને ઉધાને સોંપી દીધો. બાળાસુરને ખખર પરી કે તેની પુત્રી એક અનાદ્યા પુરુષ જોડે રહે છે એટલે અનિરુદ્ધને તેણે કદમ્બમાં પૂરી દીધો. પછી શ્રીકૃષ્ણ શાણિતપુરનો પતો મેળનીને ત્યાં જઈ પહોંચ્યા અને બાળાસુરને પરાત કરી, અનિરુદ્ધને છોડાની લઈ તેને ઉધા સહિત દ્વારકા લઈ આવ્યા. આપણે ત્યાં એ કથા લોડસમાજમાં ખૂબ પ્રચલિત છે. પુરાણીએ પ્રેમાનંદના એખાડરણુને ગાઈ સંભગાવતા હજુ પણ નજરે પડે છે.

આ કથા અનેક પુરાણોમાં મળી આવે છે, પણ સૌથી વધુ વિસ્તૃત ઇપે તે હરિવંશમાં જ આપેલી છે અને તેમાં એ કથાએ આરસા તેર પ્રકરણો રોકયાં છે. મારી માન્યતા મુજબ ઐના પુરાણોમાં તેને હરિવંશમાંથી લેવામાં આવી હશે.

અસુર એટલે કઈ મળા ?

જે સુર ન હોય તે અસુર એવા સંસ્કૃતમાં એનો અર્થ થાય છે. સુર એટલે હેવ ને જે એમનાથી વિરુદ્ધ આચરણ ધરવે તે અસુર.

અસુર એટલે કઈ મળા ? ચુટિયા નાગપુર પ્રદેશમાં હજુ પણ એવા પ્રાચીન અવરોધો આવેલા છે કે એસુરોની સંસ્કૃતિના અવરોધો લેખાય છે.⁵ આ અવરોધો ખરેખરા અસુર પ્રજાના છે એવું પ્રમાણ મળી આવ્યું નથી. જનસમાજ તેમને આ નામથી એળાએ છે એટલે પુરાવિદો પણ તેમને અસુરોના અવરોધો કહેવા લાગ્યા છે. પુરાણ તથા ઐના પ્રાચીન સાહિત્યમાં જણાવ્યા મુજબ અસુરો ડોઈ એકજ વિસ્તારમાં વસતા નહતા. અંદું જોગો, પછીના કાળમાં અસુર શાખ વિરોધીએ મારે વિશેષણ તરીકે વપરાવા લાગેલો. જોગો મારે પણ એ શાખ વપરાયો છે. એ બંધાથી મૂળ અસુરો જુદી હોઈ તેઓ હિંદુધારના હતા.

5. A Note on some remains of the ancient Asuras in the Ranchi District by Manoranjan Ghosh, J. Bihar & Orissa Research Soc., Vol. I (1915), p. 229.

અસુરો વિષે સામાન્ય માન્યતા એવી છે કે હાલના પારસ્પરીઓના પૂર્વને માટે આ નામ વપરાતું, કારણું તેમો પોતાને 'અહુર' તરીકે એળાખાવતા અને પોતાના વિરોધીઓને 'દાયેવ' કહેતા. આ ઉપરથી સામાન્ય રીતે એમ મનાવા લાગ્યું છે કે આપણા પ્રાચીન સાહિત્યમાં 'અસુર' શાષ્ટ પારસ્પરીઓના પૂર્વને માટે વપરાયો છે.

પરંતુ ધરાકના ઉત્તર ભાગમાં પ્રાચીન કાલમાં એક પ્રજ થઈ છે જેને શ્રીકાંતે 'આસીરિયન' એટલે આસીરિયા દેશના નિવાસી તરીકે એળાખાવેલી છે. આ ઉપરથી હાલના ધર્મિલાસ સાહિત્યમાં પણ તેમના માટે એજ નામ વપરાય છે. આ પ્રજનું ખરું નામ 'અશુર' હતું, એટલે કદમ્બ આ લેટિક્જ કર્યાંક પ્રાચીન સંસ્કૃત સાહિત્યના 'અસુરો' ન હોય એ સંબંધે થોડાક સમય પર વિદ્યાનેમાં ચર્ચાએ ચાલવા લાગી ને તે વિષે ખૂબ સંશોધન થયું. સર્વ પ્રથમ એચ. એમ. ચેડવિક નામના વિદ્યાને સૂચન કર્યું કે અસુરો તે અહુરો નહીં પણ અશુરો (આસીરીયનો) હતા.⁶ એના પર પછી ખૂબ ચર્ચા ચાલી જેની ધર્થી ખરી માહિતી નીચેના સાહિત્યમાંથાં મળશે:—

1. Early Zoroastrianism by J. H. Moulton, p. 32.
2. Journal of Royal Asiatic Society, 1916, p. 355.
3. Ibid., "Were the Asuras Assyrians?" by H. Sköld, 1924, p. 265.
4. Commemorative Essays presented to Bhandarkar, p. 88.

પ્રો. એલવલકરે પણ સંસ્કૃત વૈયાક્રણો વિષે લખેલા પોતાના પુસ્તકમાં એ માન્યતાને પુષ્ટિ આપી છે કે અસુરો તે આસીરીયનોજ હતા. ઇન્ડિયામાં નિનેવા નગરના ગોદાકમ વખતે આસીરીયન રાજ અહુર-ભાની-પાલનું ને પુસ્તકલય મળી આવેલું, તેમાં જુદા જુદા મંદિરોમાં પૂજના દેવોની એક ચાહી હાથ લાગેલી ને તેમાં પારસી દેવ 'અહુર ભગ્ન' તું નામ 'અસ્સર-મંત્ર' લખેલું મળી આવેલું. આ ઉપરથી જણાયું કે અસુર માટે જે અહુર શાહ્દ છે તે પાછળના સમયનો છે ને મુજા નામમાં 'હ' શાષ્ટ ના બદલે 'સ' હતો. પાછળથી એ 'સ' શાહ્દનું 'હ' ઇપાંતર થયું છે. અસુરો તે આસીરીયનોજ હતા તે વિષે હજ પણ મતબેદ પ્રવર્તે છે. આ બધી ચર્ચા ભાષાશાસ્ત્રના આધારેજ ચાલેકી છે. પ્રસ્તુત નિષ્ઠધમાં ભાષાશાસ્ત્રથી સ્વતંત્ર એવા પ્રાચીન સાહિત્યમાં મળતા લૌગોલિક વર્ણનોના આધારે આ પ્રશ્ન પર પહોલીજવાર પ્રદાશ ઇક્વામાં આવ્યો છે. બાળાસુર તે અસુર પ્રજનો રાજ હતો તે વાત નિર્વિવાદ છે, ને તેના પાટનગરનું નામ શાણિતપુર હતું તે વિષે શંકા નથી. આ નગર કર્યાં હતું તેનો જો પતો લાગે તો જણાઈ આવે કે અસૂર પ્રજન કયા વિસ્તારમાં વસતી હતી અને એ પણ જણાશે કે પારસ્પરીઓના પૂર્વજ અસુરો હતા કે આસીરીયનો હતા.

શાણિતપુર કર્યાં હતું?

મહાભારતના વિશ્વાનગરને જેવી રીતે હિંમાં અનેક નગરો સાથે એળાખવામાં આવેલું છે, તેજ દરા આ શાણિતપૂરની પણ છે. તેને મુખ્યત્વે નીચેનાં સ્થળોના સાથે એળાખવામાં આવે છે.

(૧) જખલપુર નજીકનું તેવરગામ જે પ્રાચીનકાળમાં દૈહયવંશનું પાટનગર હોઈ 'નિપુરી' કહેવાતું.

(૨) ખીન હિંમાંનાં નામો માટે નંદેલાલ હેના પુસ્તક Geographical Dictionary of Ancient and Mediaeval India માં Shonitpur ની વિગત જુઓ.

(૩) અરથસ્તાનમાં શમ્ભરા. ટોડે 'રાજસ્થાન'માં લહીલંચાઓની નોંધિના આધારે જોઈન રાજપુતોની જે ઉપરતિ વર્ણની છે તેમાં લાગ્યું છે, કે શ્રીકૃષ્ણનો પુત્ર સાંખ શાણિતપુર

6. Hommel, Proc. Soc. Biblical Archaeology, 1899, p. 132.

કે ને અરથસ્તાનમાં શબ્દમારા પ્રદેશમાં હતું, ત્યાં જઈને રહેલો ને તેના વંશજો તે જ્ઞાન-ઓના પૂર્વને થથા કે જેમણે અરથસ્તાનથી આવી અફ્ઝાનિસ્તાનમાં ગંગામાં રાજ્ય સ્થાપયું પછી તેઓ મુસલમાનોથી પરસ્ત થઈ સિંધ ને ત્યાંથી કંઈ તથા કાહિયાવાડમાં આવીને હરી દામ થથા.

(૪) 'કંઈનો દાનિહાસ' નામના ગુજરાતી પુસ્તકમાં જણાવ્યું છે કે એ પ્રદેશના વહીવંચા-ઓના કથન પ્રમાણે શાણિતપુર કે જ્યાંથી જ્ઞાનઓના પૂર્વને હિંદ આવેલા તે મિસર દેશમાં આવીનું હતું.

આ યાદીપરથી જણાય છે કે શાણિતપુરને વહીવંચાઓની નોંધો પણ પશ્ચિમ દિશામાં છેક ફૂર અરથસ્તાન અને મિસર માં લઈ જઈને મૂકે છે.

હરિવંશમાં, કૃષ્ણ જ્યારે ભાણુસુરપર શાણિતપુર આફ્મણ લઈ ગયેલા તેની સવિસ્તર વિગત અધ્યાય ૧૧૬ થી ૧૨૮ સુધીમાં આવેલી છે. ચિત્રસેખા જ્યારે રાતે સુતામાં અનિરસ્થને ઉપાડી ગઈ એટલે સવારે અનિરસ્થને ન જોતાં કૃષ્ણ સહિત સર્વ યાદો તપાસ કરવા લાગ્યા. કેટલાય હિવસો સુધી તેનો પતો લાગ્યો નહીં. પછી એક હિવસે નારદ આવ્યા, તેમણે અનિરસ્થના હરણ સંબંધી ઘધો લેટ કૃષ્ણને ખુલ્દ્યો પાણો ને વધુમાં જણાવ્યું કે ભાણુસુરનું પાટનગર શાણિતપુર તે કંઈ નળુક નથી પણ દારાવતીથી અગિયાર હંજર યોજન ફૂર છે (હરિવંશ, વિષ્ણુપર્વ, અ. ૧૨૧, શ્લો. ૬૧-૬૪). નારદ શાણિતપુરની દિશા જણાવતા નથી. પરંતુ કૃષ્ણ ગસડપર રવાર થઈ શાણિતપુર જઈ, ભાણુસુરને પરસ્ત કરી જ્યારે દારાવતી પાણ કરે છે ત્યારે નસ્તામાં વસણું પાટનગરી આવે છે અને તાં વસણ અને કૃષ્ણ વચ્ચે યુદ્ધ થાય છે (હરિવંશ, અ. ૧૨૭, શ્લો. ૪૪-૭૦) એથી તેની દિશાનું સૂચન મળે છે.

વસ્ણાની પાટનગરી સુસા

વસ્ણાની પાટનગરી કંઈ અને તે કથાં આવેલી હતી તેની ભાગ નીચેના અવતરણોમાંથી ભળ્યો એટલે શાણિતપુરની દિશા જણાઈ આવશે.

"વસ્ણ એ પ્રારંભમાં ઉદ્ભબિજ જગતનો સ્વામી અને લિંગિષ્પ (Phallic) દેવ હતો... તે જળ, સમુદ્ર અને પશ્ચિમ દિશાનો શાસક હતો, પૃથ્વીના દેવ તરીકે તે રાજ હતો, એટલે નીતિ અને આચરણ ઉપર તેનું તંત્ર ચાલતું..."

(J. J. Meyer, Trilogie der altindischen Machte und Fester Vegetation નો અંગ્રેજ અનુવાદ p. 269).

"માનસ પર્વતની ઉપર ચારે દિશાઓમાં ધર્મની વ્યવસ્થા સારું, પ્રજના રક્ષણ અર્થે ચાર લોક-પાદો નીમિલા છે. મેરુપર્વતની પૂર્વ ભાનસોતાર પર્વતના શિખર ઉપર પવિત્ર અને સુવર્ણમય એવી ઈન્દ્રની 'વસ્ણેકસારા' નામની નગરી આવેલી છે; મેરુપર્વતની દક્ષિણે માનસપર્વતના પાર્વત્ખલાગમાં ચમત્તી 'સંયમન' નામની પુરી છે; મેરુપર્વતની ઉત્તરે માનસપર્વત ઉપર ચંદ્રની 'વિલાવરી' નગરી છે; અને મેરુપર્વતની પશ્ચિમે ભાનસોતાર પર્વતને છેતે વસ્ણાની 'સુષા' નામની પુરી આવેલી છે. દક્ષિણ અયનમાં, દક્ષિણ ભાજુના પૂર્વ દિશાના ભાગમાં સૂર્ય ઉદ્ધય પાભી, જ્યોતિચક્રને સાથે લઈ, ધતુષ્યથી છૂટેલા ભાણુની નેમ નિરંતર આકાશમાર્ગે ગતિ કરે છે. (એ અયનમાં) જ્યારે સૂર્ય ઈન્દ્રની 'અમરાવતી' નગરીના મધ્ય લાગે પહોંચે છે, ત્યારે યમની 'સંયમન પુરી' તરફના પૂર્વ દિશાના ભાગમાં તે ઉગેલો હેખાય છે. ને જ્યારે ચંદ્રની 'વિલાવરી' નગરી તરફ તેના પશ્ચિમ ભાગમાં સૂર્ય અસ્ત થાય છે તે વેળા વસ્ણાની સુષા નમે પુરીમાં તેનો ઉદ્ધય થયેલો હેખાય છે....જ્યારે 'વિલાવરી' નગરીમાં ભધ્યરાનિ થાય છે, ત્યારે 'અમરાવતી'માં સૂર્ય આથમે છે, અને સુષાપુરીમાં જ્યારે ભધ્યાનહનો સૂર્ય તપે છે, ત્યારે

યમપુરીમાં સૂરોદિય થાય છે. જ્યારે 'યમપુરીમાં અર્વરાત્રિ થાય છે ત્યારે ઈદ્રપુરી (અમરાવતી) માં પૂર્વે સૂરોદિય થયા પછી વરણુની નગરી સુધામાં પક્ષિમે તે અસ્ત પામે છે.''

(ભરત્યપુરાણ, અ. ૧૨૪)

ઉપરના અવતરણો પરથી જણાશે કે વરણ એ પક્ષિમ હિશાનો દિગ્પાલ હતો. તે સમુદ્ર અને જળનો દૈવ હતો એટલે જણાય છે કે તેનું રહેણાણ પક્ષિમ હિશામાં સમુદ્રમાં અગર તો સમુદ્ર કાંડે કયાંક આવેલું હતું. કૃષ્ણને જ્યારે શાખિતપુરથી દ્વારાવતી પાણ દરતાં અધવચ્ચે વરણ જોડે તેની પાટનગરીમાં યુદ્ધ કરવું પડેલું તે બનાવ સૂચને છે કે શ્રીકૃષ્ણ દ્વારાવતીથી પક્ષિમ હિશામાં ગયેલા ને આમ શાખિતપુરની સ્થિતિ દ્વારાવતીથી પક્ષિમ હિશામાં વરણુની પાટનગરીથી પણ આગળ હોવાનું જણાય છે. વળી વરણુની પાટનગરીનું નામ 'સુધા' હતું એ પણ જણાઈ આવે છે. આ નિરાકરણો એક માત્ર ઉપરના અવતરણોના આધારેજ અહીં આપવામાં આવેલા નથી. વરણ સંખાંધી ધણા નિબંધે લખાયા છે. ડૉ. કૃષ્ણ પોતાના Vedic Index માં એનાવિષે સવિસ્તર લખ્યું છે. વરણુની પાટનગરી 'સુધા' હતી અને તે પક્ષિમ હિશામાં આવેલી હતી તેની વિગત વાયુપુરાણ, અ. ૫૦ તથા માર્કન્દેય, વિષણુ આહિના ભૂગોળ વર્ણનોમાં પણ આપેલી છે. હવે આપણે એ જોવાનું રહે છે કે દ્વારાવતી (દ્વારકા) ની પક્ષિમે સમુદ્રમાં અગર તેની નજીક 'સુધા' નામનું કાઈનગર હાલ છે અગર તો અગાઉ હતું ખેડે? એન્સાઈક્લોપીડીઓ શ્રીટેનીકા (૧૪ મું. સંસ્કરણ)માં આ નામના એક પ્રાચીન નગરની વિગત આ પ્રમાણે આપી છે:—

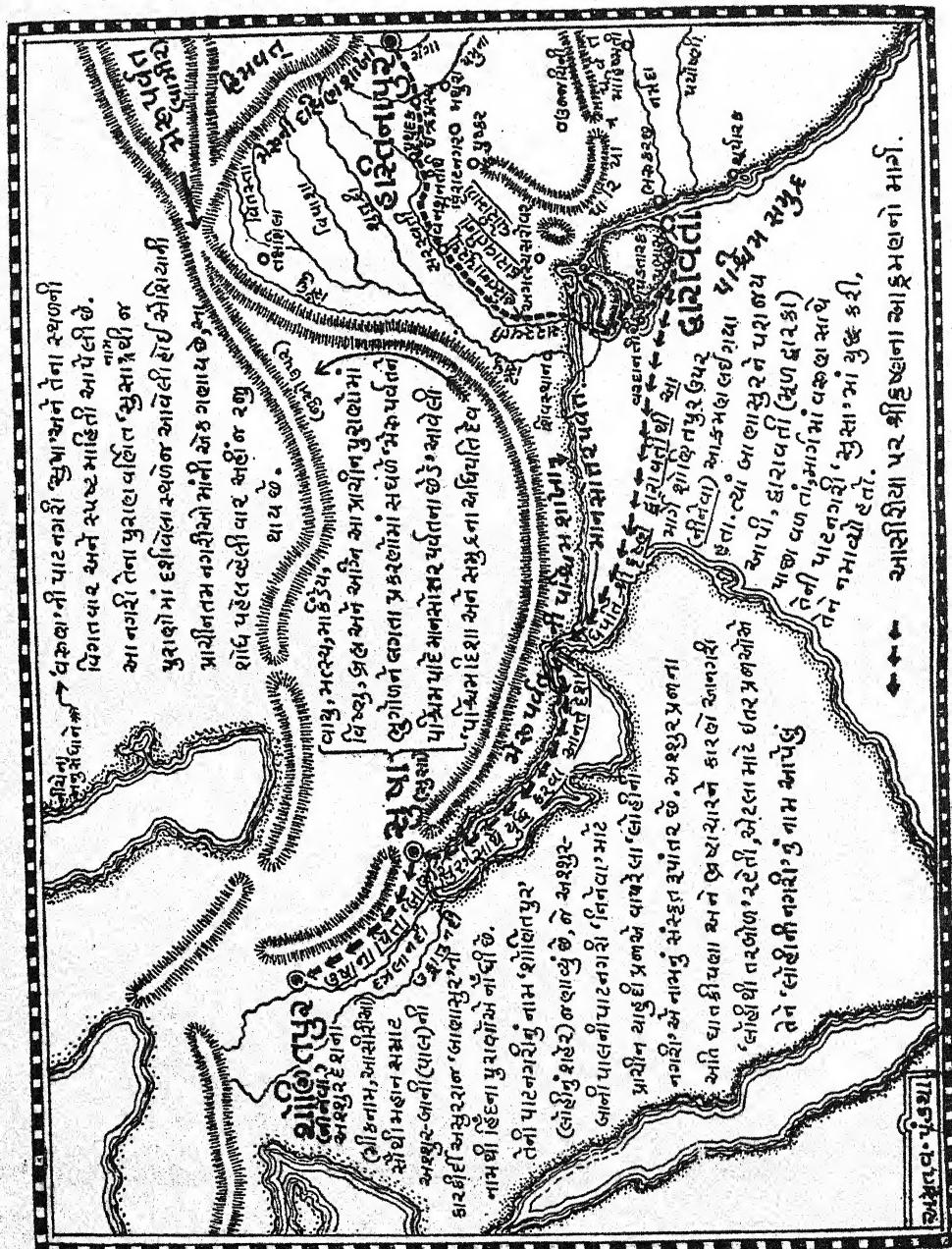
"સુસા—આધ્યાત્મમાં વર્ણિતેલું શુશાન નગર ઈરિનના સભ્રાટ ડેરીઅસ પહેલાના વખતથી સુસિયાના (એલામ) પ્રદેશનું પાટનગર. આપ્યીભીનીયન રેણ્યાનું મથક. આ નગર ધાર્યું પ્રાચીન છે. સેમાઈટ અને ઈરિની આ બંને પ્રેણ્યોના પહેલાની રીતના પર આવેલું હોવાથી એ નગર બંને પ્રેણ્યો પર રાજ્ય કરનાર રાજ્યોને રાજ્યધાની તરફિ ખૂબ અનુકૂળ થઈ પડેલું. શ્રીક લેખકોએ એનો દોરાનો ૧૫ થી ૨૦ માધ્યલનો જણાવ્યો છે, અને તેના અવરોધોના વિસ્તાર જોતાં આ વાત ખરી લાગે છે...."^૭

આ પ્રમાણે આપણું વરણુની પાટનગરી સુધા નો પતો મળો આવી. તે દ્વારકાની પક્ષિમે સમુદ્રમાંને ૧૬૦૦ માધ્યલ દૂર છે. હાલમાં ઈરિનીઓએ તેને 'શુસ્તર' નામ આપ્યું છે. અને તે ઝંગ્રાસ પર્વતની દક્ષિણ તલેટીમાં ડેરાઓ નામની નાની નદીના કાંડે વસેલી છે. ઈરિનના અભાતના ઉપવા છેદાથી તે ૧૨૫ માધ્યલ દૂર ઉત્તર વસેલી છે. ઈરિનનો અભાત તેના ઉત્તર છેદે યુરોપીઝ અને યાઈશ્રીસ નદીઓના કાદવના પુરાણી પુરતો પુરતો વધુને વધુ દક્ષિણ સરક્રો જન્ય છે. પ્રાચીન કાળમાં તે હાલ કરતાં વધુ ઉત્તરે હતો, અને સુસા જ્યારે સંપૂર્ણ વૈલવ ભોગવતું ત્યારે એ અભાત તેના આંગણોજ ઉછળા મારતો. હરિયશમાં પણ વરણુની પાટનગરી નજીક સમુદ્ર હોવાની વાત લખી છે જે નીચે આપી છે.

"... (શ્રી કૃષ્ણ શાખિતપુરથી દ્વારાવતી પાણ દરતાં) માર્ગમાં સમુદ્રના તાટ ઉપરના એક વનમાં આણુસુરની હંલરા ગાયોને ઘરતી દીઢી એટલે તેમનો કણને લેવા શ્રીકૃષ્ણે ગરૂડને એ બાળુચ્ચે જવા આજા કરી. ગરૂડે જોઈ ગયો નાઢી અને વરણુના રાજમહેલમાં જઈ લરાઈ. ગરૂડે પણ તેમની યુંઠ પડી અને વરણુના નગરમાં તેણે પ્રવેશ કર્યો. એ જોઈ વરણુના સૈન્યે તેનો સામનો કર્યો. વોર યુદ્ધ

^૭ આખા એશિયાખંડમાં સુસા સૌથી પુરાતન નગરી હતી એમ ત્યાં થયેલા કિસ્તૂત પ્રોક્ષ્યો ઉપરથી સિક્ક થયું છે. એ પ્રોક્ષ્યોમાં સંચિત વિગત અને હિંદુ સંચિતા તેના સંખ્યા પર મેં ૧૬૩૭ માં 'નવચેતન' લખેલી લેખમાટી 'જલપલથ પૂર્વનું મહાગુજરાત' એમાં પ્રકાશ પાડ્યો હતો. નવસારીના વતની એક પુરાવિદ શ્રી. જમરોદાલ માણેકલ લિનવાલાએ સુસાના એ પ્રોક્ષ્યોમાં લાગ લાંઘ્યો અને પછી કૃથાય વર્ષી સુધી ત્યાના સંથકરસનાના ક્રૂરેટર તરાક રહેલા.

મચ્યું. બ્લારામ, કૃષ્ણ, પ્રદુસ્ન, અનિરુદ્ધ અને ગરુડે વરણાના સૈન્યને સમુદ્રમાનુસારી મૂક્યું.....” (હરિવંશ, અ. ૧૨૭)



આર્થિક મેળામાં મેળો હેવ વરણું તે સુસા કે ને એવામ દેશનું ખાટનગર હતું ત્યાંના રાજ શી રીતે હોછ શક ? શું તે ખરેખર આર્થિક હોય, ધ્રુવાદિ પ્રભેં આપણને સહેલે થાય તેમ છે. વરણું ખરે

લેતાં અનાર્થ દેવ હતો. ઋગ્વેદ (૧, ૩૫, ૭; ૨, ૨૭, ૧૦; ૮, ૪૨, ૧) માં તેને ‘અસુર વરણ’ કહ્યો છે. વૈહિક દેવામાં એકમાત્ર વરણાજ અસુર જાતિનો હતો એવું તેને નોંધ પાત્ર છે.^૮

આ પ્રમાણે કૃષ્ણને નગરમાં શોણિતપુરથી દારાવતી પાણી ફરતાં વરણ જોડે યુદ્ધ કરેલું તે નગર સુસા આપણે જોળી કાઢ્યું છે. શોણિતપુર એની પણ પેલી મેર હતું, એરલે સુસાથી આગળ જઈહું એથાપણે એ નગરને શોધી કાઢીએ. પણ કેમ આપણે વરણની પાઠનગરી ભૂષાને એલામની પાઠનગરી સુસા જાથે રાહદ સામ્યના આધારે શોધી શક્યા તે રીતે તપાસ કરતાં આખા પશ્ચિમ એશિયા અને ઉત્તર આર્ડીકામાં પણ શોણિતપુર અથવા તો તેના જેવો ધ્વનિ ધરાવતું એક પણ પ્રાચીન કે અર્વાચીન નગર આપણને મળતું નથી.

ખર્દ લેતાં ‘શોણિતપુર’ એ અસુરરાજ બાળાસુના પાઠનગરતું ખરેખર નામ હતું નહીં, કારણ એજ હરિવંશમાં કેટલેક કેકાણે તેને ‘શોણિતપુર’ના બદલે ‘સધિરપુર’ પણ કહ્યું છે (હરિવંશ, અ. ૧૧૬, શલો. ૧૮). આ ઉપરથી જણાય છે કે અસુર પાઠનગરના મૂળ નામનું આ સંસ્કૃત ઇખાંતર હશે. બાઇબિલ જૂના કરાર (Old Testament)માં આવું નામ આસીરીયન રાજ્યની પાઠનગરી નિનેવા માટે વપરાયલું મળી આવે છે.

The Israelitish prophet Nahum described Nineveh as ‘The Bloody City,’ ‘The City of Bloods’”^૯

(Standard History of the World, Vol. I, Assyrian Civilization, p. 222).

આસીરીયન પ્રમાણીજ ધાતકી હતી ને તેનું પાઠનગર નિનેવા સહૈવ શત્રુ કેદીઓને ધાતકી રીતે મારવામાં આવ્યા કરવાથી લોહીથી તરખોળ રહેતું એરલેજ આસીરીયાની બહાર નિનેવા ‘લોહીનું નગર’ કહેવાવા લાગ્યું હતું. આ પ્રમાણે અતે આપણને શોણિતપુરનો પણ પત્તો લાગી જાય છે અને જણાય છેકે તે સુસાની ઉત્તર પશ્ચિમે આવેલું અશશુર પ્રજનાન રાજ્યોનું પાઠનગર નિનેવા હતું કે જેણો પુરાતન જગતના ધતિહાસમાં ખૂબ મહત્વનો ભાગ જણાયો છે. એરલે અસુરભાણ (આણાસુર) તે નિનેવાનો રણ હતો ને નિનેવા તે અશશુર (આસીરીયન) પ્રજનાન દેશનું પાઠનગર હતું. વળી એ પણ સિદ્ધ થઈ જાય છે કે આપણા પ્રાચીન સાહિત્યમાં વર્ણિવાયલા ‘અસુરો’ તે આસીરીયનો હતા, ને આ દિનિએ અસુર બાળને તેના પૂર્વનું ભલિ, પ્રલાદ, હિરેણ્યકશ્યપ, હિરેણ્યાક્ષ વગેરે સધળા અસુર રણયો તે આસીરીયનો રણ હોવાનું જણાય છે. આમ પૌરાણિક ધતિહાસના સંશોધન માટે આપણને એક નવી દિશા દર્શિગોચર થાય છે.

આ પ્રમાણે અનિરૂધનું હરણ થતાં શ્રીકૃષ્ણ દારાવતીથી આસીરીયન પાઠનગરી નિનેવાપર આંકડમણું લઈ ગયેલા અને ત્યાંથી પાછા ફરતાં માર્ગમાં સુસા નગરીમાં તેમને વરણ જોડે પણ યુદ્ધ થયેલું. ગુજરાતના પુરાતન ધતિહાસનો આ એક અથર્વત ગૌરવવંતો અસંગ લેખાવો જોઈએ.

દારાવતીના મહારાજ કૃષ્ણ આસીરીયાપર આંકડમણું કરી તેના સામાન્ય પરાસત કરેલો એ વિષે તે દેશનો ધતિહાસ કંઈ કહે છે કે કેમ તે પણ આપણે જોનું જોઈએ. પણ તેમ કરતાં પહેલાં આપણે કૃષ્ણનો રાજ્યકાળ જાળ્યો પડશે. કૃષ્ણ મહાભારતના સમયે થયેલા. યંદગુપ્તની પહેલાં મહાભારત સુધી કેટલા, ને કયા કયા રાજ્યવંશોએ કેટકેટલાં વર્ષોં સુધી રાજ્ય કરેલું, તેના આંકડા પુરાળોમાં મળી આવે છે ને તે પુરાળોના સુપ્રાસિદ્ધ સંશોધક પાર્શ્વિટ્રે તપાસેલા હોય. પાર્શ્વિટરના નિર્ણય પ્રમાણે ધ્. પૂર્વ ૮૫૦ ની લગભગ મહાભારત યુદ્ધ થયું હતું.^{૧૦} ધ્. ધી. જયસ્વામિ ધ્. પૂ. ૧૪૨૪ માં આ યુદ્ધ થયેલું માને છે, પણ પાર્શ્વિટર એ માન્યતાનો રહીયો આપ્યો છે ને જાગ્રત્વાદે ગણુનીમાં કરેલી ભૂલો

^૮ વરણ એ ખર્દ લેતાં ખૂબ સુમેરોયન પ્રજનો દેવ હતો. એ વિષય પરનું માર્ગ સંશોધન હોવે પણ પ્રગત થશે.

^૯ વધુ વિગત માટે જુઓ Bible—Old Testament, Nahum, Chap. 1-3.

10. Ancient Indian Historical Tradition, p. 182.

એણે દર્શવિલી છે. ઉપરાંત ચિંતામણિ વૈદ, ત્રિવેદી, શામશાસ્કી, પ્રધાન અને રાયગૌધુરી અતુક્તે એ બનાવને ધ. પૂ. ૩૦૭૨, ૩૧૦૨, ૧૬૧૩, ૧૧૫૧ અને ૧૪૧૨ માં બચેલો હોવાનું માને છે (Chronology of Ancient India by S. N. Pradhan, p. 248) આ પ્રમાણે કૃષ્ણ ધ. પૂ. ૮૦૦ પહેલાં થયેલા લેખાય. હવે આ સમયનો આસીરીયાનો ધતિહાસ તપાસતાં ત્યાં ડેઝ પાંતું નજરે પડે છે. આસીરીયાના ૧૬ માં રાજ શામસનવુલ પહેલાના રાજ્યકાળનો અંત ધ. પૂર્વ ૧૦૭૦ માં થયેલો ને ત્યાર પછીના ૧૪૦ વર્ષમાં આસીરીયામાં શું બન્યું ને શું વીભાયું તેનો અહેવાલ મળતોણ નથી. આસીરીયાના ધતિહાસમાં આ મોઢું ગાયદું છે જેનો અંત ધ. પૂર્વ ૮૩૦ ની લગભગમાં અશુર-દ્વયન બીજાના રાજ્યારંસથી થાય છે.¹¹ આ પ્રમાણે જ્યારે હિંદમાં કૃષ્ણ થયેલા તે કાળનો આસીરીયાનો ધતિહાસ હજુ અજાણ્યોજ છે.

નોંધપાત્ર વરતું એ છે કે અસુરભાષું એ નામ આસીરીયાના ધતિહાસમાં અજાણ્યું નથી. ત્યાંના એક પરમ પ્રતાપી રાજનું નામ અસુર-બાની-પાલ મળે છે. એ નામમાં છેલ્દો શાખ 'પાલ' તે ધિંકાય છે ને મૂળનામ અસુર-બાની છે. આ નામ અસુર-ભાષું સાથે ખૂબ્સ સમાનતા ધરવે છે. પણ આ અસુર-બાની-પાલનો રાજ્યકાળ ધ. પૂ. ૬૬૮ થી ૬૨૬ સુધીના હતો એટલે તે ડેઝ રિતે કૃષ્ણનો સમકાલીન હોઈ શક નહીં. હા, એમ બન્યું હોવું જોઈ શક કે આ અસુર-બાની-પાલ બીજો હશે ને તેની પહેલાં અશુર દ્વયન બીજાની પૂર્વે (ધ. સ. પૂર્વ ૮૩૦ પહેલાં) ડેઝ પહેલો અસુર બાની પાલ થયો હશે ને તે કૃષ્ણના સમય (ધ. પૂ. ૬૫૦) માં આસીરીયાનો રાજ હોઈ તેમની પૌત્રવધુ ઉથાનો પુરાણું પ્રસિદ્ધ પિતા અસુરભાષું (બાળાસુર) રહ્યો હશે. આસીરીયાના ધતિહાસમાં એકજ નામના પહેલાં, બીજા, ત્રીજા, એમ ડેટલાય રાજ્યાથી થયા છે. એટલે આ અસુર-બાની-પાલની બાબતમાં પણ તેમ બનવાનું શક્ય છે.

કૃષ્ણે આસીરીયા ઉપર વિજય મેળવ્યો હોય એટલુંજ નહીં પણ આ બનાવના પરિણામે આસીરીયા અને ગુજરાતના યાદ્વા રાજ્યવંશો વચ્ચે સંબંધ પણ બંધાયો હતો. આસીરીયન રાજ્યકુમારી ઉથા તે તો જાણે અનિરુદ્ધની પત્ની બનીજ હતી, પણ તે ઉપરાંત બાલુસુરના મંત્રી કુલાંડની બીજી પુત્રી રામા કે ને ઉથા જોડે નિનેવા (શાંખિતપુર) થી દારાવતી (દારકા) આવેલી ને સંબંધે પરણું હતી. વળી ઉથા સાથે બીજી અનેક અસુર કંગાઓ આવેલી તેમને પણ યોગ્ય યદુકુમારો સાથે પરણાવવામાં આવેલી એમ હરિવંશમાં લાખેણું છે.

ગુજરાતનું ગરભાનૂય ખૂબ્સ પ્રઘાત છે. એ નૂય અનિરુદ્ધની રણી ઉથાએ સુરાષ્ટ દેશની સુંદરીઓને શિખ્યવાડેણું એ વાત ખૂબ્સ પ્રસિદ્ધ છે. ત્યારે શું ગુજરાતના એ તગપદી લેખાયલા નૂયનું મૂળ આસીરીયન હશે?

હિના પ્રાચીનતમ સ્થાપયમાં આસીરીયન સ્થાપયનું પ્રતિબિંબ નજરે પડે છે. આસીરીયન ચિત્રલેખા ગુજરાત આવેલી એ વરતુ સૂચ્યવે છે કે આસીરીયાના કણકારો હિંદમાં અવરજ્ઞવર કરતા હતા ધ. પૂ. ૬૦૬ માં નિનેવા નગરનો નાશ થયેલો, એ નગરમાં અસુર-બાની-પાલ, નેષ્ટુયદેઝર વગેરે સમ્રાટ્યે મોટા મોટા અને સુંદર કળામય પ્રાસાદોની રચના કરાવેલી ને નિનેવા નગર શિદપકારા માટે જગતમાં પ્રઘાત થઈ પહેલું. નિનેવાનો નાશ થતું આસીરીયન પ્રજા પાયમાલ થઈ. નિનેવાના મહાન શિદપીઓ ઉદ્દરપૂર્તિ મારે છેક ધળ્યાત સુધી જર્દ પહેલાંચા. આ સમયે એખીલોના રાજ ને શુચદનઅર બીજાઓ પોતાના નગરમાં મોટા મોટા રાજમહાલો અને જુલતા બગીચાઓ બંધાવવા શરૂ કર્યા. 'The great palace and hanging gardens were erected by this mighty monarch, who no doubt attracted to the city, large numbers of the skilled artisans who had fled from Nineveh.'¹² આમ નિનેવાના નાશ સમયે ડેટલાય શિદપીઓ હિંદમાં પણ આવી વરસા હશે અને આપણા પ્રાચીનતમ સ્થાપયમાં મળી આવતા આસીરીયન તત્વો તેમના આગમનની સાક્ષી પૂરી રહ્યા છે એમ કિથિએ તો ખોઢું નથી.

11. Standard History of the World, vol. I, p. 217.

12. Myths of Babylonia and Assyria by D. D. Mackenzie, p. 489.

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કુમાર : ઓંગરટ ૧૯૪૪. આ અંકમાં ગુજરાત સંશોધન મંડળ તરફથી રાજ્યપીપલા રાજ્યની મહદ્દી યોજનેલા લીલાજનિના સંશોધન પ્રવાસની નોંધ છે. આ નોંધ ગંડળના ડોઇપણ સભ્યે જોયેલી નહીં હોવાથી અપૂર્ણ અને કેટલેએક ડેકાણે ઘોરી માહિતીનાણી હોવાથી મંડળને સ્વીકાર્ય નથી.

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કુમાર : ઑક્ટોબર-૧૯૪૪.

INDEX TO VOLUME NO. VI

ENGLISH SECTION

Authors and Titles :

	PAGE.
1. Mr. SALIM ALI : Why an Ornithological Survey of Gujarat ?	138
2. CHAGHATAI, M. A. : Sources of the Mirat-i-Sikandari	15
3. DAVE, Dr. T. N. : Linguistic Survey of the Borderlands of Gujarat, Field Work II	187
4. DESAI, Dr. B. L. : Folk-Songs of Southern Gujarat—Rain Songs (Melvo) ..	22
5. DIVANJI, Rao Bahadur P. C. : A University for Gujarat and Its Policy ..	82
6. DIVATIA, The Hon'ble Mr. Justice H. V. : A University for Gujarat ..	59
7. JHAVERI, Diwan Bahadur K. M. : University for Gujarat : A Crying Need ..	61
8. KANTAWALA, Rao Bahadur T. C. : Irrigation in Gujarat	115
9. SETH KASTURBHAI LALBHAI : A University for Gujarat	64
10. MAJUMDAR, Dr. D. N. : Racial Affiliation of the Bhils of Gujarat : Of the Panchmahal District and the Rajpipla State	172
11. MEGHANI, J. K. : Marriage Songs of Kathiawad—I	127
12. MEGHANI, J. K. : Marriage Songs of Kathiawad—II	197
13. MOSES, Dr. S. T. : The Marine Fisheries of the Sachin State	144
14. MUNSHI, K. M. : A University for Gujarat : Its Requirements	67
15. NILKANTH, Lady Vidyagauri R. : A University for Gujarat	62
16. SANDESARA, Prof. Bhogilal : A Note on Kutrikapana	151

17.	SETALVAD, Sir Chimanlal H. : A University for Gujarat	..	..	..	60
18.	SHAH, P. G. : A University for Gujarat	..	..	..	69
19.	TRIVEDI, A. K. : Universities in Gujarat	..	..	..	88
20.	UPADHYAYA, S. C. : Literary Sources for the Study of Svetambara Jaina Iconography	..	..	..	6
21.	VAKIL, C. N. : The University of Ahmedabad—An Outline Scheme	..	..	..	93
22.	VAKIL, K. S. : Gujarat University	..	..	..	86
23.	YODH, Dr. B. B. : Medical Education	..	..	..	76

Reviews:

LAKDAWALA, Dr. D. T. : Socialism Reconsidered, by Prof. M. L. Dantawala, published by Padma Publications Ltd., Bombay	161
SHAH, P. G. : The Aboriginals by Verrier Elwin, Oxford Pamphlets on Indian Affairs, No. 14	50
SHAH, P. G. : Maria and Murder and Suicide, by Verrier Elwin with a foreword by W. V. Grigson, I. C. S., Oxford University Press, 1943	51
SHAH, P. G. : The Glory that was Gurjaradesa, Part I. The Pre-historic West Coast, Edited by K. M. Munshi, President, Bharatiya Vidya Bhavan. The Mulraja Solanki Millennium Celebration Volume, 1943	105
SHAH, P. G. : Sri Vallabhacharya, Life Teachings and Movement (A Religion of Grace), by Bhai Manilal C. Parekh, Religious Teacher and Author, Sri Bhagvat Dharma Mission, Rajkot, 1943	106
VAKIL, P. N. : Thoda Vivechan Lekho, by Prof. Mansukhlal M. Jhaveri, M.A. published by 'Kitabghar, Rajkot	161

Miscellaneous:

<i>scattered</i>	..	..	28
Acharya Vallabhji Haridatt : A Gujarati Scholar and Antiquarian	..	..	55, 108, 164, 213
Acknowledgments	..	..	109
Annual Reports, etc.	..	..	166
List of Members, etc.	..	..	1, 57, 113, 171
Notes	..	..

ગુજરાતી વિભાગ

- | | |
|--|-----|
| દેવ, દી. એનો. : ગુજરાતના સીમા પ્રદેશોનું ભાષામાપન (Linguistic Survey of the Borderlands of Gujarat). | 32 |
| દ્રિવેદી, માણીલાઈટ : દક્ષિણ ગુજરાતનાં પુરાતન સ્થળો (Ancient Towns of Southern Gujarat). | 37 |
| પંખ્યા, અમૃત વ. : ગુજરાત અને આસ્સીરિયા—પ્રાચીન સંબંધો ઉપર નવીન પ્રકાશ (Gujarat & Assyria—New light on Ancient Relations) | 204 |
| ભાયાણી, હરિવલલલ : ફરી રાંદલ વિશે (Again About રાંદલ). | 159 |
| મહેતા, હુસાણ્હણેન : ગુજરાત યુનિવર્સિટી (Gujarat University). | 101 |
| શાસ્ત્રી, હૃપાંશંકર : પુરાણિકાક્ષેત્રનો ઓક ગુજરાતી પ્રવારી. ૨૧. વિજયશંકર ગૌરીશંકર એઝાજા (The Late Vijayshanker Gaurishanker Oza, A Gujarati. & Antiquarian). | 155 |
| અમૃતલાલ હરગોવિનન્દાસ : ગુજરાત યુનિવર્સિટી (Gujarat University). | 103 |

મહાત્મા ગાંધી

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